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Lawson Associates Report . . .

1953 SET CHURCH FUND-RAISING RECORD

A marked increase was recorded in 1953 in the number of churches that turned to professional fund-raising counsel for guidance in planning and directing financing campaigns, according to Bernard H. Lawson, President, Lawson Associates, Inc., Rockville Centre, New York.

"Our organization was consulted about the planning and direction of more church fund-raising campaigns in 1953 than in any previous year," Mr. Lawson said. "This is a promising sign for the future of our Churches because it indicates that more and more church leaders among both the clergy and the laity are coming to recognize how valuable are the services provided by an organization such as Lawson Associates."

Among the outstanding successes of the year Mr. Lawson cited the campaign for New Hope Baptist Church, Niagara Falls, N. Y. The minister, the Reverend H. Edward Whitaker, summed up the reaction of the congregation in a letter in which he said:

"It is impossible for me to describe the joy which has been brought to our people as a result of the building fund campaign of our parish directed by your organization. At long last we have the realization of a thirty-year dream . . . a dignified sanctuary.
"Over and above the financial aspects of this campaign is the spiritual factor. Our membership has been brought closer together and the real fellowship of the church is already a reality . . . I am convinced that the greatest thing that could have happened to our city was the bringing of Lawson Associates here to direct this campaign."

BERNARD H. LAWSON
President, Lawson Associates, Inc.

"A truly successful campaign," Mr. Lawson pointed out, "is always a spiritual as well as a financial success. You will seldom have one without the other. A typical example of this was our fund campaign for Hope Evangelical Lutheran Church in Columbus, Ohio. When the campaign, which had a goal of $100,000, closed with close to $104,000, the president of the congregation (Mr. James Mason) and the campaign chairman (Mr. Z. W. Wulbur) wrote me a letter in which they said:

'We concluded a very satisfactory fund-raising campaign with a spiritually united congregation, an excellent spirit of cooperation and a renewed spiritual membership was discovered during the campaign which otherwise would have been overlooked. For the first time in the congregation's thirty-five year history, the men of the church gave wholehearted and loyal support in the church's program. Any church will benefit from this approach and we will not hesitate to recommend the services of Lawson Associates, Inc. to churches which may feel reluctant to use professional counsel . . .
'Last, but certainly not least, was the fact that our remarkable victory was accomplished at a cost less than 5% of the goal attained, thus saving us not only money, but many disappointments and discouragements.'

Mr. Lawson also reported that during 1953 his company had set up a service which would enable small churches to raise funds as successfully as large ones. "The problem of raising funds for a small church (under 150 families) naturally differs from that in a church with a large congregation but after much study and experimentation, Lawson Associates has developed a program which provides a simple and economical method of meeting the financial needs of the small church," Mr. Lawson explained.

DOES YOUR CHURCH NEED FUNDS?

If your church needs funds and you would like to know how to obtain them, Mr. Lawson, President of Lawson Associates, Inc., Rockville Centre, New York, one of the leading fund-raising counseling firms in the church field, will send you a free copy of an illustrated brochure entitled, WHEN YOUR CHURCH NEEDS FUNDS. It is available on request.

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Selected Short Sermons

by Earl Riney

The twin sin of self-centeredness is self-satisfaction.

• • •

Strictly speaking, there are no atheists.

• • •

I have known women who kept their houses clean, kept good meals on their tables, and lost their husbands.

• • •

Often we are afraid because we are poor; and we are poor because we are afraid.

• • •

The desire for revenge sometimes becomes a boomerang.

• • •

Money can bring comfort in life; it can also bring misery.

• • •

The thing we need to worry about is not whether our light is large, but whether it is bright.

• • •

The joy of faithful stewardship is beyond computation and description.

• • •

God puts responsibility upon us according to our ability.

• • •

So often we accuse others of our own faults.

• • •

Wisdom is born of experience rather than adherence to a creed.

• • •

Accept all voluntary counsel without permitting your feelings to be deflected.

• • •

Each denomination sees Christian truth from a slightly different angle.

• • •

The darkest areas of sin and ignorance in the foreign missionary field rebuke our Christian pretensions.

• • •

The first quality of Christian life is sincerity.

• • •

A few people never pray until they get into some kind of trouble.

• • •

Secrets of the soul yield to the human who communes with his soul.

• • •

Feeling is one of the great universal languages.

Editorials

A Man of Sorrows and Acquainted With Grief . . .

TO an editor planning his issues in advance it seems that the bells of rejoicing because of the birth of Christ have scarcely died away when we enter into that period which includes the final weeks in the life of Jesus. From the day when, in Capernaum "he steadfastly set his face to go to Jerusalem," until his ascent into the heavens we have many, and varied pictures of the mature Jesus. Gone are the days of boyish wistfulness; come are the weeks of strength, sagacity, understanding, and patience. Under the obvious pressure to complete his work before death claims him, his step is ever onward and onward. His speech becomes emphatic and his repartee quick and to the point. It is a period of organization, fellowship, testing, and prayer.

There is a transformation from the idealist who looked with expectancy upon the coming of the kingdom to the determination of a realist who is ready to play his part in the greatest tragedy of human history. From the attitude that "the people" are instinctively right and he will be welcomed as their Savior, comes the appreciation that the road ahead is difficult and only those who have been prepared by prayer, sweat, and tears are qualified to accept it. The man Jesus, and the Master Jesus, becomes the Savior of the world.

Few were prepared for a suffering Savior. Yet, looking back on history, we are assured that any other type of personality could not have brought the message for which Christ was sent into the world. It could not have been the fluent statesman, the armed warrior, the learned sage. God's foresight proved better than that of man. There was but one exception to this. An author who writes under the Biblical name of Isaiah seems to have had sufficient insight into the heart of God to picture the Messiah as a "man of sorrows and acquainted with grief."

It is well at this time to turn to the 53rd Chapter of Isaiah and read the words of this prophet.

He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God and afflicted. He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all.

Yes, we have many pictures of Jesus in the few pages of the Gospel but there is only one that gives a picture of the Lenten Christ—that one is the suffering Savior.

The Fifth Amendment . . .

EVERY American seems to know that there is a fifth amendment to our constitution. There are twenty other amendments but right now it is the one that is in the public mind, illuminated by a Senate investigation committee headed by Senator Joseph R. McCarthy of Wisconsin.

We doubt if many people have recently read that entire amendment. It includes more than the right of a witness to refuse to testify against himself. Still it is brief. I think that it may be worth reproducing in these columns.

ARTICLE V. BILL OF RIGHTS

No person shall be held to answer for a capital or other infamous crime unless on a presentment or indictment of a Grand Jury, except in cases arising in the land or naval forces, or in the militia, when in actual service, in the time of war or public danger; nor shall any person be subject for the same offense to be twice put in jeopardy of life or limb; nor shall be compelled in any criminal case to be a witness against himself; nor be deprived of life, liberty or property without due process of law, nor shall property be taken for public use without just compensation.

According to this amendment there is no question but that any person may refuse to answer, in any court in the land, any question asked him, material or otherwise, if he feels that his answer will incriminate him. He, if he wishes, may refuse to answer the traffic cop who demands to know how fast he is driving, he may refuse to answer the police judge who asks him how many drinks he has had. He may refuse to answer a Senate investigating committee which asks if he is now, or ever has been, a Communist.

But some of us, who have seen the governmental abuse of constitutional guarantees during the past two

decades, fail to get excited at these latest evidences of fascism. From the days of the NRA down to the present time there have been many evidences of the weakening of the constitutional rights. Commissions and committees have assumed the rights of accuser, investigator and judge. Men have been fined without process of law for violating committee-fixed price regulations; manufacturers have been put out of business for failing to conform with artificial restrictions; at least one publisher was imprisoned for refusing to expose to a congressional committee his list of purchasers.

The main difference, as we can see, between the methods of the present and those used during the New Deal is that it is the social liberals who are caught in the modern squeeze. But, after all, they started the thing.

February in the Church Calendar . . .

WE must wait until March in 1954 for the beginning of Lent but February always offers some special days worthy of attention and observance. For example, the week starting Sunday, January 31st and continuing through February 7th, has been designated as Youth Week. It gives the opportunity to discuss the problems of young people and to pay tribute to their usefulness in the program of the church. Also it may serve as a week to tell the story of our denominational colleges.

But, perhaps of greater interest, are the days which have been organized around the birthdays of two great Americans—Abraham Lincoln and George Washington. Lincoln's birthday falls on February 12. The National Conference of Christians and Jews has designated the Sunday nearest that date as Race Relations Day. What better day could be chosen? What man did more to make America conscious of its need for racial understanding and tolerance than the great Lincoln? This Sunday, February 14th, may well be used for the exchange of preachers of various races and for visits of church school classes to churches of different races.

The same organization, the National Conference of Christians and Jews has used the date of Washington's birth to establish Brotherhood Week. In 1954 Brotherhood Week will be February 21-28. The technique of Brotherhood Week is to find the common denominator among the various faiths. In most communities this means cooperation between Protestants, Catholics, and Jews. In a few communities Buddhists, Mohammedans and other minority faiths should be included.

All religions are based on theism. Most of them have agreement on the basic principles of morality. The greatest enemies of society today are atheism and nihilism. The spiritual defenders of the faith are theism and order. It is well that the religious faiths seek closer cooperation in defense of the things that most of them think to be very much worthwhile.

Does God Use an Adding Machine?

PERHAPS we are reaching the high point in church giving. One of the evidences is the increasing pressure churches are putting on their congregations to get the last budget-dollar pledged. Clergymen are dropping the modesty of their fathers who insisted that one should "never ask for money from the pulpit," and in many instances take over the leadership in the canvass. The tithe has come back; it is one of the strongest weapons that the church has.

We believe that the tithe has its place in any program of Christian stewardship, but we dislike the materialistic way in which it is sometimes presented. One does not gain wealth or happiness by putting a tithe on the collection plate. It's not black magic. With that gift there must go a Christian concept of service, tolerance, long suffering, kindness, loyalty, honesty, and truth.

We are not sure that we like the practice of the minister beginning his appeal with the statement that he is a tither. He is a tither and he tells us that he has found it pays to tithe. We think it may help both the minister and the church budget if he makes a public confession. But this decision is based on good publicity rather than on the Scripture. So far as we know the Gospel still tells us: "When thou doest alms, let not thy right hand know what thy left hand doeth."

We still refuse to believe that God uses an adding machine.

The World Do Move

THE government of Turkey has returned to the Greek Catholic churches the titles to many church buildings which have been in state custody for nearly 30 years . . . Baldwin Wallace College, a century old Methodist institution at Berea, Ohio, has rescinded its compulsory chapel attendance rule for the first time in its history . . . The United Lutheran Church plans to step-up the religious instruction of youth by the introduction of new text books for week day instruction . . . The Protestant Motion Picture Council, headed by Daniel A. Poling has joined the Catholic Legion of Decency in condemning the release of the motion picture, "The French Line" which stars Jane Russell . . . Joe Matt, Jr., Wesleyan Methodist minister of Austin, Minnesota, has been named the city's outstanding young man of the year by Austin's Junior Chamber of Commerce. In addition to his pastoral work he is employed on a full time schedule in a meat packing plant . . . The Old Order of Amish Mennonites, through one of their bishops, has advised Congress that they do not object to paying the Social Security Taxes but that they do not wish any of its benefits . . . The Methodist Board of Mission (Division of National Missions) plans to establish a two million dollar college in Alaska.

The Transfiguration of Jesus

WILLIAM FORSHAW*

RICH and strange are many scenes in the Bible. Rich in religious content, strange in composition. They are not to be explained in a matter-of-fact manner. They are too ethereal for that and too productive of speculation both on the nature of man and the nature of God. One of them is the Garden of Eden: Christian doctrines have clustered around the Tree of Knowledge; an apple has become a curious religious symbol; profound speculations on the human will have insinuated themselves into the serpent. Another is Jacob's dream of a ladder reaching from earth to Heaven: what does that tell us about the vagaries of man, the mixture in him of good and evil, and the range of his Divine potentialities.

We are to think of the transfiguration of our Lord. The story of that is rich and strange. Any attempt to explain it must include reflection on the Resurrection of Christ, which also is rich and strange. Indeed, some scholars believe that the transfiguration occurred after the Resurrection when the body of Christ had lost its substantiality while retaining its identity, and that the Gospel writers brought the scene forward into the active ministry of Christ to illustrate his inner thoughts as he contemplated his death on the Cross. The transfiguration is rich and strange also in its relevance both to the suffering of Christ himself and the suffering of mankind.

The importance of this event is shown by the fact that the three Synoptic Gospels report it in detail. Slight differences occur in the three reports, but these are inconsequential considering the mysterious nature of the event which induced excitement and fright in the three eyewitnesses, Peter, James and John. In seeking enlightenment on it, the imagination must be exceedingly lively. The high mountain on which it happened; the face of Jesus shining like the sun; his garments white as the light; the appearance of Moses and Elijah talking with him; a bright cloud enveloping them all; the three disciples frightened and falling on their faces: how explain all that unless the imagination be kindled to the

highest degree? And then the descent into the plain where Christ healed a sick boy.

The Harvard Classics contain an Essay by Leigh Hunt on "Realities of the Imagination." He writes: "Whether we are materialists or not, whether we think the sun is a substance or only the image of a Divine thought, we are equally agreed upon its warmth". So, whether we are orthodox or not, if we have a religious nature we may see spiritual values in the transfiguration. Let a poet walk through a park, he will heighten and increase all the sounds and sights in it—Shelley and a Skylark, Keats and a Nightingale, Wordsworth and Tintern Abbey, and Shakespeare in the Forest of Arden where he said were felt

"The icy fang
And churlish chiding of the winter's wind".

Are there not spiritual values there? Let us now use our imagination to see the spiritual values in the transfiguration. We shall look at three phases of it.

THE MYSTERY

The mystery of it—mystery, from a Greek word musterion, which means closed lips or eyes: a secret; something hidden from open view; not to be spoken of because too strange or too wonderful; not to be looked at because too dazzling or too vast; if seen at all, only through a glass darkly, or a veil, or a screen. The mystery of the transfiguration: Did the face of Christ really look like the sun? Were his garments bleached white like glistening snow? Did Moses and Elijah really come back to earth in Heavenly splendor?

Could it have been an optical illusion? Well, three different men said they saw it in much the same detail. An optical illusion is usually an individual experience. *Was it a vision?* Matthew calls it one. If it were, is it to be ruled out as unreal and of no account? Then, what to do with a great poem like Dante's "Divine Comedy". In it he describes imaginary journeys through Inferno, Purgatory and Paradise. It is accepted as one of the richest literary and religious treasures of the world. In that vision of the Beyond, Dante saw spiritual values that are of benefit in whatever political or social conditions men may live, though Dante wrote it with some political and religious bias. How much does the inward eye add to what the outward eye sees? The love of nature like any other love, "adds a precious seeing to the eye".

The mystery of the transfiguration: even on what mountain it took place no one is quite sure. Mount Tabor? Hardly, because on its summit was a military fortification and the solitude desired would not be there. The Mount of Olives? Not likely, for being near Jerusalem it was too far away from where Christ had been six days previously, when he had told his disciples for the first time that he would suffer and be killed and rise again. Mount Hermon? Probably. Its elevation of 9,000 feet would suit this exalted moment and it was near enough to the scene of the preceding events for Jesus to have reached it on foot in six days.

In trying to penetrate this mystery, to open the closed lips and eyes a little, Bible commentators have ventured one or two helpful thoughts:

It was the high point of the public ministry of Christ. He had toiled with the twelve disciples; had won some tri-

*Minister, Union Congregational Church, La Jolla, California.

umphs and met defeats; had schooled the twelve to his mission and tried to prepare them for it when he would no longer be with them in the flesh. He had delivered his leading thoughts in sermon and parable and displayed enough extraordinary power over nature and human ills to arouse both awe and opposition. The transfiguration was like the top of a slope up which he had been moving, now with quickened steps and now delayed.

In the transfiguration the three disciples heard him acknowledged by God as his chosen one who was being granted a unique communication with him in which was opened up the world of eternal spirits for Moses and Elijah to appear in order to discuss with Christ his own forthcoming departure from the world. The transfiguration was the apex of the ministry of Christ in that it assured him of his perfect acceptance by the Father, who called him "My beloved Son with whom I am well pleased; listen to him". His death on the Cross would therefore have momentous issues for the world. That this has proved to be so, none would doubt who reads the history of the church with imagination and an open mind.

ULTRA-SPIRITUAL NATURE OF CHRIST

The transfiguration enabled a glimpse of the real ultra-spiritual nature of Christ. Then it shone undimmed for a moment. In the daily round that nature was obscured more or less by his body of flesh, but in being transfigured the pure spirituality of Christ peeped thru in its glory for the three disciples to see. Before any dogma as to his Divinity was even thought of, the transfiguration, whether an historical incident or a vision, indicates that the Gospel writers thought of Christ as both the son of man and the son of God, unique as each of them. Theological concepts of the nature of Christ came later to crystallize these first impressions, which were made on those who knew him in the flesh; but none of these concepts is satisfactory in itself. Unfortunately sometimes they turn men away from the living nature of Christ to a formal estimate of him in words. The urgent question always is: How much we feel the spiritual force of Christ at its highest manifestation. To that end, the transfiguration has spiritual value.

The relevance of the transfiguration to the suffering of Christ. That Christ himself was burdened by the anticipation of this suffering is obvious in the preceding scene wherein he spoke of it to his disciples. The intensity in that scene comes out in the impulsive words of Peter: "God forbid, Lord! This shall never happen to you"! However the Crucifixion be regarded theologically it was of indescribable moment for the first disciples. To them it was a shocking event. They did not see it through theological spectacles but through their affection and sorrow. One must be impressed that it was of this that the two visitants from another world came to Christ primarily to speak with him of it and presumably to fortify him for it.

It is well for us to look back at the beginnings of our Christian faith. What made it powerful at the first? What points in it were full of light and energy in the first generation after Christ left the earth? What moved the first martyrs, Stephen, Peter and Paul, to die for that faith? Certainly the suffering of Christ was among the great subjects. The gospels devote a larger part to it than to any other phase of his life. The observance of Lent provides a timely opportunity of re-appraising the suffering of our Lord in its application to an inspiring yet sobering theory of human life. In the church Lent is somewhat like Constitution Day in the nation. As we need continually to revise and re-evaluate the thoughts and convictions of the men who laid the foundations of our country, so likewise with the foundations of the church: we must continually see how they were built.

The suffering of Christ including his death will always be one of the main supporting beams in the structure of Christian thought, for around it are wrapped the long and scarlet cords of profound human reflection on sacrifice, tragedy, hope deferred, the prospect of compensations for the losses of the innocent, the pains of unrequited love, and the anticipation of Heavenly rest. No theological creed can do justice to the death of Christ when viewed like that.

The transfiguration helps us to climb a hill from which to see the love of God in terms of a unique sacrifice by him who was *the* Son of God; to understand how the gravity of sin prompted, indeed precipitated, this mysterious sacrifice; to see a ray of hope shining far down the future's broadening way into a world of eternal light and glory, gleams of which broke upon the Mount of Transfiguration.

ITS RELEVANCE TO HUMAN SUFFERING

The relevance of the transfiguration to the suffering of mankind: When this rare experience was over, Christ and his disciples met at the foot of the mountain a distracted father who came up and kneeled, saying, "Lord have mercy on my son, for he is an epileptic and he suffers terribly". Jesus cured the boy instantly. That incident should never be separated from the transfiguration. Raphael has a famous picture of the transfiguration. The scene itself is made to appear on a massive rock but in plain sight below it is a crowd of people in which the distracted father is easily recognizable. The great artist wished to keep the two incidents closely related. The glory of the one was made to shine upon the earthiness of the other. The transfiguration was not to be a luxury for the three privileged disciples or even for Christ himself. Peter apparently wished to prolong the mysterious experience for he said: "Lord, it is well that we are here; if you wish I will make three booths here, one for you and one for Moses and one for Elijah". It is possible, but an error, to make of a lofty spiritual experience a privilege that is embraced so eagerly as to separate us from a rugged and sacrificial contact with a darkened and disordered world. Many do not have painful, distressing, first-hand knowledge of human misery, forlorn spirits and hopeless struggles. Therefore, it is the more incumbent upon us to use our imagination not only to interpret a scene like the transfiguration but also to draw us closer in deep sympathy to scenes of suffering like the one into which our Saviour took love, compassion and healing.

At the time of writing this article, reliable reports inform us that the refugee population of the world is now 30,000,000, equal to that of New England, Ohio and the Pacific States. In 1951, Church World Service supplied nearly 1,500,000 pounds of food and clothing to Europe, India, Korea, Okinawa, Japan and the Philippines. The Church of Christ must always be responsive to human need. This response should be more heartfelt, more generous and more ample than that of secular agencies. The beauty of high vision must reach down to the tragic depths of human suffering. Spiritual privilege must be wedded with humanitarian insight and helpfulness. We must go down from "this swift white peace" and let our soul "stir to the rhythm of the daily round". And having known exultation, not to let the life of self press too close upon us because once we stood in "the white presence of eternity".

THE MAGIC OF BELIEVING

The magic of believing is to find
That every hurt is somehow being healed;
Faith flashes an awareness to the mind
By which all true solutions are revealed.
As when the skies are overcast, a plane
Flies blind, but safe, by setting the controls
And holding fast within its routed lane,
So cosmic force guides and protects our souls.
The magic of believing conquers chance;
For every need, fulfillment is allowed;
It makes a constant miracle of circumstance
Of manna, and the heaven-sent fire and cloud.

—Bess Foster Smith

FOR SUNRISE OR OTHER SERVICE . . .

An Easter Drama Service

JULIA STRAIN FANGMEIER*

The Organ Prelude

"Easter Melody" Flagler

Call to Worship

Easter dawns today,
And with it hope anew
Rain, and a sky of gray
And then a violet blue!
To Christians everywhere
A call to worship true—
A risen Christ to share
In building worlds anew.

Invocation

O Lord Most High, who art the God of the living: We would unite this day in thankful joy in the remembrance of Christ's triumph over death. We bless thee, that thou hast freed us from bondage to invisible terrors; and that out of this dust thou art striving to raise immortal souls into a divine fellowship, and to establish them forever in the heavenly dwelling places. Precious unto us is thy redeeming love; precious is the light of this earthly life; precious are thy promises and our hopes of a better life to come. Let thy Spirit dwell abundantly in us that we, submitting ever to thy holy will, may rise through death into a higher and diviner life. Amen.

Hymn "Joyful, Joyful, We Adore Thee"

Responsive Reading

LEADER: As many as are led by the Spirit of God, they are the sons of God.

PEOPLE: For ye have not received the spirit of bondage again to fear;

LEADER: But ye have received the Spirit of adoption, whereby we cry, Abba, Father.

PEOPLE: The Spirit himself beareth witness with our spirit, that we are the children of God:

LEADER: And if children, then heirs; heirs of God, and joint-heirs with Christ;

PEOPLE: If so be that we suffer with him, that we may be also glorified with him.

LEADER: For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

PEOPLE: And we know that all things work together for good to them that love God. Romans 8

Part 2

LEADER: If God be for us, who can be against us?

PEOPLE: He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

LEADER: Who shall separate us from the love of Christ?

PEOPLE: Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

LEADER: Nay, in all things we are more than conquerors through him that loved us.

UNISON: For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Romans 8

Scripture Reading Matthew 28:1-10

A One-Act Play (See synopses below)

Suggested
- "Thy Kingdom Come" by Florence Converse
- "The Boy Who Discovered Easter" by Elizabeth McFadden
- "I Made Christ's Cross" by Esther C. Averill

Hymn "Christ The Lord is Risen Today"

Benediction AN EASTER WISH

May the glad dawn
Of Easter morn
Bring joy to thee.
May the calm eve
Of Easter leave
A peace divine with thee.
May Easter night
On thine heart write,
O Christ, I live for thee!
In Christ's name, we pray. Amen.

RECOMMENDED PLAYS

THY KINGDOM COME, A Dream for Easter Eve by Florence Converse from her book *Garments of Praise,* E. P. Dutton & Company, New York.

The Place—Tomb of the Saviour in a Garden

The Time—First Easter Eve; the Soldier's Vigil

The Cast—Three soldiers: (The Soldier who made the Crown of Thorns; the Soldier who pierced the Side of Jesus; the Soldier who won the Seamless Coat)

(*Turn to next page*)

*Mrs. Robert A. Fangmeier, This program was originally presented as an Easter Sunrise Service by a young people's group in the Heights Christian Church, Cleveland, Ohio. Mrs. Fangmeier suggests several Easter dramas which fit well into the service.

Special Events* Calendar

February

2	Candlemas. Religious
2	Ground Hog Day
4–13	National Kraut and Frankfurter Week
7	Scout Sunday
7–13	Boy Scout Week
8–14	National Table Tennis Week
11	Edison Day. (Thomas A. Edison's Birthday)
12	Abraham Lincoln's Birthday. Legal holiday in most of the 48 states
12–22	Americanism Week
12–22	National Defense Week
14	Valentine's Day
14	Race Relations Day
14	Arizona Admission Day. Legal holiday in Arizona.
14–20	National Crime Prevention Week
14–20	National Advertising Week
15	Maine Memorial Day
15–22	National Cherry Week
20–27	National Sew and Save Week
21	Universal Day of Prayer for Students
21–28	National Beauty Salon Week
21–28	Brotherhood Week
21–28	Lutheran Publicity Week
21–28	National Engineers' Week
22	George Washington's Birthday. Legal holiday in all states except Idaho, Nevada and Oklahoma. Banks and offices close optionally in Nevada and Oklahoma. Holiday for bank purposes only in Texas.
	Catholic Book Week

*Chamber of Commerce of the United States, Washington, D.C.

An Easter Drama Service

(*From page 11*)

The Galilean children (small sized junior high youth)
Daughter of Jarius, Boy who was an epileptic
The lad who once had five Barley Loaves and two Fishes
A child whom Jesus blessed
The Angels (two)
The Dreams: The Child with the Crown of Thorns
The Child with the Lance
The Child with the Seamless Coat
The Child with the Cross

Time to Produce—approximately twenty minutes.

The Story—The three soldiers are restless over what they have witnessed the preceding Friday, and the part they had in it; making a crown of thorns, using the lance, winning the robe. The soldiers learn more of this man Jesus when the Galilean children come to leave their flowers at the tomb and say, "Master, remember me when you come into your kingdom." The children tell the soldiers much about the Master's Kingdom and then go home. In restless sleep (when the dreams appear) the three soldiers recount scenes from Good Friday and express their growing faith: By the Cross Joy Hath come to the Whole World.

THE BOY WHO DISCOVERED EASTER by Elizabeth McFadden

Publisher: Samuel French, New York
Royalty—five dollars for each performance where no admission is charged; ten dollars when admission is charged. Royalty fees are due three days before the performance.

CAST: Dr. John Dexter, Announcer
Maggie, Organist
Marry Dexter, The Voice
Skelly Diggs

SCENE I—Dr. Dexter's Study. A morning in mid-summer

SCENE II—The Same. Winter

SCENE III—The same. Sunrise on Easter morning. Time—the present

Time to Produce—20 to 25 minutes.

The Story—Dr. John Dexter, having lost his wife and child, is bitter and withdrawn, for he does not believe in a personal immortality. His sister, a nurse, brings a crippled slum child who has never seen a tree growing, or a flower, blooming in a garden, to her brother. The lad has just recently lost his father. Dr. Dexter fathers the boy, and through the eyes of a child sees the mysteries of the world—a voice coming hundreds of miles over the radio, the beauty and taste of a pear, the wonder of fish in a brook, a frozen stream, the markings on a caterpillar, the new birth of life in the Spring, the caterpillar becoming a butterfly. He believes again in a personal God and a personal immortality, and with his "new son" goes off to church to tell God how happy they are.

This play is intended as a companion piece to "Why the Chimes Rang." This play has certain advantages in that the cast is small and the costuming very simple. (When this play was given at Heights Christian Church, a local artist painted the garden scenes, mid-summer, winter, spring, on three 3" x 5" slides, which at the proper time were focused on the back wall)

I MADE CHRIST'S CROSS by Esther C. Averill

Publisher: Baker's Plays, Boston, Massachusetts and Denver, Colorado

CAST: Abner, the carpenter
Joel, his neighbor
Phoebe, the wife of Abner
Lois, the daughter of Phoebe and Abner, about 16
A Roman Soldier
Voice, off stage

The Place: Jerusalem, Abner's Carpenshop. 4 scenes

The Time: The end of Christ's ministry

Time to Produce: approximately 20-25 minutes

The Story: Joel challenged Abner to make a yoke as good as the one Jesus had made for his oxen. Abner, a skilled carpenter is eager to do his best, a man pleased to be of service to his fellow men. Joel tells his friend and neighbor much about this Jesus. Abner's wife and daughter are excited about Jesus' entry into Jerusalem. Lois threw down her veil and he passed over it.

A Roman soldier comes and demands Abner to make three crosses and fancying the daughter's veil takes it from her. Abner has never made crosses, feeling it a shame to do so. But he is afraid of the threats and consents to make them. The family feels that this will bring evil upon them.

When Abner learns that Jesus has been hung on a cross he made he is deeply remorseful and repentant. The soldier returns the veil to Phoebe, expresses regret that he had to ask Abner to make the crosses, and reports he has talked with those who have seen Christ since Easter morning. Lois speaks for her family when she asserts that "Jesus lives—we are not a people cursed after all!"

THINGS

Only things—these are things, not
thoughts nor hopes nor prayers.
Why value them so highly?

Lift rather the sluggish, earthbound soul
beyond
This slough of sense that mires
thee.

Why gilds the sun the world so lustrous
bright?
Why catches glamour the moon?

The highest, holiest things are "things"
no more.

Transformed they paint God's noon.

And God is Spirit sure. My soul look up!
Behold his beauteous worth.

In Spirit worship him—not death-built
things.
He shines. Spirit lights the earth.

—George Hibbert Driver

Chapel at rear left follows the style of architecture of the church.

Knox Presbyterian Church*

Goderich, Ontario

Robert G. MacMillan, Minister

Philip Carter Johnson, Architect, London, Ontario

DESTROYED by fire on September 30, 1950, the Knox Presbyterian Church, Goderich, Ontario in Canada, was newly built at a cost of $330,000 by September, 1952. The church, with its sloping concrete walls and beautiful mixture of Credit Valley and Cooksville quarried stone, is modern Gothic in style.

Including the narthex and chancel, the church is about 310 feet long and 49 feet wide and will accommodate 650 in the nave. The interior design returns to the traditional chancel. The communion table, elevated at the back of the chancel under the stained glass window, occupies a place of dignity and beauty. The back wall of the chancel is finished in oak panelling to harmonize with the other furnishings of the church. The new organ has 31 stops and 1653 pipes; and a carillon of 25 bells will be played from the organ console and amplified in the nave and from the tower. The chapel, just off the chancel, is a small replica of the church and seats 70.

A well equipped modern kitchen brings joy to the hearts of the women.

The church's all-purpose basement auditorium will accommodate about 250 persons seated at the banquet table and 350 in assemblies. This lovely large room will provide facilities for recreational and social activities. It has a removable stage, sound projection equipment, and gymnasium equipment. A modern kitchen adjoins the auditorium for convenience and efficiency. Directly under the nave are facilities for Sunday School class rooms, Junior Congregation and nursery, as well as a large room for Board and Session meetings. The whole structure is equipped with built-in wiring for sound projection and hearing aids.

Completing the new accommodations are a church vault, office, minister's study, rest rooms, church garden, parlor and choir room. The latter two rooms accommodate 90 persons and include a kitchenette. The church expects to be free of debt within three years as a result of $132,000 in pledges and $192,000 realized from insurance on the destroyed structure. The $330,000 total cost of the new church includes all furnishings.

*A close-up view of chancel and nave of this church is shown on the front cover of this issue.

Sermon Themes for Outdoor Services

THE Congregational Church, Ortonville, Minnesota, W. D. Fleming, minister, had ten weeks of Drive-in theater services last summer. The well-patronized services were scheduled for 9:30 Sunday mornings. The sermon plane was well thought out and publicized.

The general theme was "Highways of our God to Greater Living." The individual sermons, with a preview as distributed, follow:

July 5th—Independence Day Observance

"The Road to Freedom"

Jacques B. Bossuet, the great French preacher said, "The heart has reasons that reason does not understand." He thus pointed out a truth that we all know, for with whatever bank securities we may have, we do not feel secure, and with all our comforts we are not at ease. On the other hand we may know "the peace which passes all understanding," or even from personal experience the veracity of the hymn, that, "Our fathers chained in prisons dark, were still in heart and conscience free." Christ solved this paradox for us, saying, "If the Son makes you free, you will be free indeed." This statement of our Lord will provide the basis for our consideration.

July 12th—"Enroute to Gracious Living"

When Anatole France set out to write a book, he changed the decorations of his home, creating an atmosphere expressive of the period which was currently engaging his thoughts. In our pilgrimage toward ever more gracious living we need to open our natures to suggestions of that which is beautiful, true, honest and of good report, in order that we may grow in grace, and increase in favor with God and with man. Would you develop such virtue?

July 19th—"By Way of Godly Love"

Saint Augustine reduced all affections and passions to four, and asserted that they were all derived from love. It is with his interpretation that we understand more fully God's dealings with us; and it is this insight which should govern our relationship with God as well as that with God's children. Traveling by way of love, we are indeed on God's Highway to Greater Living, and we shall think over some of the rules and regulations through the observance of which we can stay on the straight and narrow road.

July 26th—"For Joy along the Way"

Ofttimes people doubt that joy belongs to our Christian religion. My contention is that joy is as integral a part of our faith as it is of living, and I am reminded that our Master Teacher said to his followers, "These things I have spoken to you that my joy may be in you and that your joy may be full." Surrounded by the eager hearts and sunny faces of his first disciples, he likened his company to a bridal party. Five ingredients to fullness of joy are here described.

August 2nd—"The Highway To Inner Peace"

To have an undisturbable confidence in the face of life's problems is indeed an indication of Great Living. Albert Schweitzer expressed such when, writing about our Christian religion, he penned, "Sooner or later the idea which I here put forward will conquer the world, for with enexorable logic it carries with it the intellect as well as the heart." This sermon is designed to help us to a like attainment; aye, more, that "our ordered lives confess the beauty of thy (God's) peace."

August 9th—"The Path of Patience"

Like other Christian virtues, patience is looked upon by some as lacking vitality and indicating weakness. Yet in sober truth, only the strong can be patient; and no lasting achievement can be brought to fruition without it. Georges de Buffon, the French writer, put this truth still more strongly when he wrote: "Genius is nothing else than a great aptitude for patience." May the genius of true godliness develop in us as we travel the Path of Patience.

August 16th—"The Climb of Prayer"

Essential to truly great—which is Christian—living, is prayer. On the basis of our Master's model prayer, I propose to explore the lifting power thus exerted upon us. And from the vantage point of spiritual elevation we get a glimpse of God's immensities, with which he can help us in our immediates. We shall realize that God not only can and does give us enough to live *on*, but also enough to live *for* and to live *with*. And after all has been said, and everything has been done, these things alone, which are of God, endure, for his is "the Kingdom and the power and the glory forever."

August 23rd—"The Avenue of Fellowship"

Man has been created a social being. Yet the mere fact that in our everyday living we associate and by necessity get together with others, is not sufficient an explanation of this purpose. According to our Christian teaching we are to live on the family level, all men being children of God, and in the spiritual presence of God, he being our heavenly Father. Examples from history and possibilities for each of us will here be discussed.

August 30th—"The Approach through all of Life"

All areas of life are interrelated, just as surely as all activities are interdependent. We cannot isolate or separate any single aspect of living from the rest of our earthly pilgrimage. Beginning with the comprehensive act of worship, I shall enlarge our striving after greater living to include the chances God gives us day in and day out. Whatever our vocation may be, God would work with us, and we are to be workers "together with God."

September 6th—Labor Day Sunday "Our God is Marching On"

A driver of an automobile not only needs a clean windshield to see the road ahead, but he also needs a rear view mirror; for there is almost more danger of collision from the rear than from the front. And in our travel through time it is just as important to realize by which road we have come, as it is to know where we are headed for. Our God is marching on, and we would march with him; we also know the goal. But beware if we think God is changing the rules of marching to please our fancy, I shall endeavor to point out some dangers.

GREAT SERMON!

"Old Deacon Grunday
To church came on Sunday
To hear the new candidate.
The sermon was boring.
The Deacon was snoring.
His verdict: "The sermon was great!"
—Eugene William Kreves

SHEEP STEALER

There was a man in Morris Height
Whose practice was to proselyte;
He made the other parsons weep
By creeping in among their sheep.
—Graham R. Hodges

Increasing Church Giving

THOMAS A. FITZGERALD*

PERHAPS few churches put as much into their work as they should, or anywhere near it. Therefore the recent experiences of a church in the 1000-member class may offer some helpful suggestions for church boards that are not satisfied with the contributions they have been getting. The size of the church would probably have no effect upon the workability of the plan; smaller churches and larger churches could use it equally well.

The officers of the Shandon Presbyterian Church in Columbia, South Carolina, perhaps trusting too much in the fervor of its members, or possibly from sheer laziness in the face of the drudgery of the usual every-member canvass, were trying the experiment of asking the members for completely unpressured, voluntary annual subscriptions, to be turned in upon a certain day just before the beginning of the new church year. Then, during this experiment, the congregation lost by death the leadership of its beloved pastor of more than a quarter of a century. For nearly a year the church held together surprisingly well without real leadership, but as far as progress was concerned, of course there wasn't any.

In 1949-50 the budget approved by the congregation was $33,265. There was no campaign for pledges, and only $28,823 was contributed during the year. At the end of the year it was discovered that there were 68 adults in the congregation who had made no identifiable contribution at all. Almost a hundred (97) adult members gave less than $10 each to the church during the year—32 of those even less than $5 for the year. The situation presented a real problem.

When the work began to move forward again in 1950-51 under a new pastor, Dr. Fred V. Poag, 243 individuals contributed up to $10 during the year (105 of them less than $5) and 150 contributed more than $10. After that year, the method of accounting was changed to record contributions by families rather than by individuals, although individual pledges are still encouraged, especially for the young people in the family groups. What the congregation has done in the past three years is shown in the accompanying table. It will be noticed that the larger contributions have been increasing in number in proportion to the smaller ones.

The budget during this time has almost doubled, going from $33,265 in 1949-50 to $65,375 for 1953-54. The membership has risen in this period from 948 to 1077. The pledges for the current year fell short of the large increase in the budget by about $4,000, but the 1951-52 budget was over-subscribed by more than $5,000, and the larger 1952-53 budget by more than $2,000. It may look as if our budget is rising too rapidly, since pledges have been falling behind increasingly, but it should be noted that a fairly successful appeal for contributions to a building fund had been made just a few months before the last annual canvass for current funds, and a similar one a year earlier.

Our benevolences have increased from $9,878 in 1949-50 to $12,409 in 1950-51, and to $21,623 in 1951-52. They dropped to $20,310 in 1952-53, perhaps reflecting the urgent calls for increased giving toward local expansion. Our standing among 60 churches of comparable size rose from 49th place in 1949-50 to 18th place in 1951-52. The figure for 1952-53 is not yet available. We are not doing what we should do, but we are doing a great deal better than we did. The procedure that brought about this improvement merits some description. It has come to be called "Church Day."

VICTORY DAY PROGRAM

With careful planning and excellent publicity within the congregation, a "Victory Day" was observed in February, 1951. The plan was to have all members of the church remain at home Sunday morning to welcome the canvassers between the hours of ten and one. Meanwhile, they were to worship as families in the service broadcast from the church by a local radio station. Regular church bulletins for the service had been mailed out during the week.

No members worshiped in the sanctuary except those in the choir. The only others present were about 25 visitors, who were much surprised at the size of the congregation, for our church is well known and enjoys a full congregation every Sunday, two services being required to seat the worshipers at some seasons of the year. The number of visitors has varied somewhat in subsequent

GROWTH OF CONTRIBUTIONS IN SHANDON CHURCH

Amount per week	Before Victory Day		After Victory Day		
	Number of Individuals giving		Number of Family Groups Contributing		
	1949-50	1950-51	1951-52	1952-53	1953-54
Budgets	$33,264	$33,760	$44,314	$51,389	$65,374
$8.01–up		3	9	17	18
$6.01–8.00		4	7	7	23
$4.01–6.00		8	31	43	54
$3.01–4.00		19	36	31	39
$2.01–3.00		34	57	70	79
$1.01–2.00		82	128	101	97
$0.51–1.00		138	104	71	68
$0.10–0.50	(Adults only)*	105	68	47	69
$0.10–0.20	65				
Below $0.10	32				
None at all	68				
Totals		393	440	387†	447

*These gifts were not made weekly, but a certain amount for the year, the one group less than $5, the other between $5 and $10.

†Officers' families numbering about 50 were tabulated separately this year (to answer the charge that they were not contributing their share) and do not appear in this column—hence the smaller total.

*The author is Professor of Foreign Languages, University of South Carolina, Columbia, South Carolina. He has served many years as an elder in the Shandon Presbyterian Church, and a teacher of an adult class in that church.

years, but members have played the game loyally.

About 175 canvassers assembled at the church at nine o'clock on Sunday morning for breakfast and final brief instructions. Fuller, preliminary instructions had been given at a meeting on the preceding Friday evening. At ten o'clock they scattered out to cover the entire congregation, none putting it off until "some time later in the week." Instructions were definite, and the number of calls to be made by each canvasser or couple-team did not exceed four or five. As the duty required has become known, the number of canvassers has risen in following years.

By one o'clock all canvassers had reported for all members who could be reached at their homes. About 85% of all cards were returned signed. Fewer than 200 members were away from their homes at the time. These had to be seen later, but not by the same canvassers. Certain officers spent the afternoon tabulating returns, and no one else knew the result of the campaign until the expectant congregation met in a special "Praise Service" at the church at six o'clock. At that time the announcement was made that the budget had been oversubscribed by $5,100. The total raised in that one day was $15,650 more than in any previous canvass extending over weeks or months in the history of the congregation.

The "Praise Service" has been moved up to five o'clock, which seems a more convenient hour for our congregation. Sunday school classes are held for children through the Primary Department at the time of the afternoon service, but other classes do not meet on "Church Day."

The idea of this type of campaign came from Mr. Joseph C. Good, chairman of the budget planning committee of the board of deacons, who is branch manager of a national sales organization, and who has had much experience in civic affairs, including fund-raising campaigns. The purposes back of the planning of the campaign were to make the canvass complete (a most important point) and to overcome as far as possible the resistance both to giving and to taking part in the work involved.

ENCOURAGING THE CANVASSERS

First, much effort was made to inform the membership of the congregation thoroughly as to the needs of their church and their duties toward it. Next the purpose was to arouse the interest of canvassers. This was made easier by distributing the work over a larger number of helpers (thus reducing the number of calls to be made by each), by taking care to assign canvassers to homes that were relatively close together, and finally by telling them their job was finished when they had made the Sunday calls at the homes assigned to them and returned the cards they had taken—whether signed or unsigned.

All follow-up work was done by others held in reserve for that purpose. Only a few persons were overworked—the old stand-bys whom one can always depend upon in any organization, and who, incidentally, can take it. The plan has proved a blessing for Shandon Presbyterian Church, and should do as much for any other congregation that has an interested and competent sales executive in its membership.

TRY SOMETHING

A NEW MONTHLY FEATURE

By W. Howard Lee*

A Sermon at Funerals

ISN'T it about time we got back to preaching a sermon at funerals?

Maybe you never got away from it. But in many communities funerals consist only of Scripture selections (sometimes not too pertinent), prayers, and perhaps a poem or two—all read from a book. Such a service can be as dead as the deceased, even for the living. Those present may be missed by our readings, but they cannot escape the meaning of a direct, heart-to-heart talk on some Scripture passage. By a brief, well-prepared homily at a funeral we bring the Christian message to the attention of persons whom we have no opportunity to reach in other ways.

In the past, the funeral sermon doubtless came in for much abuse. Some preachers took the occasion to pronounce judgment upon the dead as a warning to relatives and friends. Others went to the other extreme and, to comfort those remaining, preached the departed right through the pearly gates. In either case the opportunity was lost. A sermon should open up the Scriptures. And one man's judgment of other men seldom rings true.

Another reason the funeral sermon fell into disuse has to do with time. In these days when we are all rushed, even the burial of the dead may be a matter of haste. But, by dropping the poems, a short exposition of one of the great texts can be fitted into the same time schedule.

The preacher may think of his own schedule and object that he does not have time to get up any more sermons. But the funeral gives him the occasion of working over and using again material that he first got together at great pains. If it is worth preaching once, it will be worth proclaiming again and again. Repetition of the Christian message is not to be shunned. And, since those present at funerals are seldom the same persons, the minister can have several outlines in his service book ready for such occasions.

For example, I find in the margin of my own service book, alongside the selection from I Corinthians 15, a scribbled outline from which I have several times given a five minute exposition witnessing to the resurrection. On one occasion a man came to me afterward and thanked me for answering questions he had been wondering about for years.

Other texts I have jotted down for treatment are: Saint John 5:24; Hebrews 12: 1, 2; Revelation 20: 11-13.

There are hosts of other passages that will serve as banners to herald the Christian Faith. But the preacher must guard against the old abuses: he must not be long-winded or sentimental.

*Minister, Memorial Presbyterian Church, Saint Augustine, Florida.

THE INSPIRING SPIRIT

This worried, striving, pagan-riven world is never going to be saved by pious resolutions, programs, plans, schemes, and conferences. It can be saved only by men and women moved and inspired by the dynamic Spirit of God. There has never been a shortcut to the Kingdom of God, and there never will be. The road to it lies through the heart of every one of us.

When I was an Army chaplain in Iceland in the early stages of the recent war, I heard of a Christian wireless operator who, entering harbor, thought to send out a message of comfort and assurance to his fellow seamen in the convoy. He tapped out, "The Lord is my shepherd, I shall not want," and the remaining verses of the Twenty-third Psalm. From nineteen other ships closing in came the spontaneous response "Amen."

This profound love for, and joyful abandonment to, a personal Christ is the sole and glowing hope of this world. I believe that when we introduce people to Jesus Christ, encourage them earnestly to give themselves wholly to him, allow him to be their Guide, Friend, and Saviour through life, then we serve humanity and our nation in the highest possible way. We add to the moral and spiritual and even physical assets of our nation. We help to turn 4F men into A1 men.

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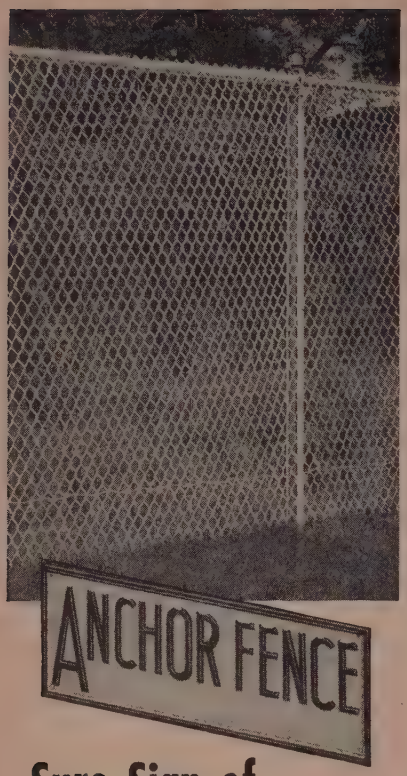

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AM I NOT FREE? . . .

The Perils of Freedom

NORMAN E. NYGAARD*

Take heed lest by any means this liberty of yours become a stumbling-block to them that are weak.—I Corinthians 8:9

ALTOGETHER too many of us regard liberty as an intangible which is as free as the air which we breathe, as cheap as sunshine. Perhaps we have been deceived by the innocent expression of the Declaration of Independence which states that "All men are endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness."

These may be natural and inalienable rights but they can never be nor remain ours unless we are ready to use them intelligently and to fight for their preservation. And true liberty will never be ours unless we can actually decide to subordinate individual rights if the pursuit of them should, by any chance, bring others into bondage or hamper their freedoms.

The highest degree of unselfishness is needed if freedom is to be maintained.

A selfish man speaks of "my" freedom, having little or no regard for the freedom of others. The intelligent, unselfish person never thinks of liberty as something which belongs to him alone. He rightly regards liberty as a way of life which must be experienced collectively.

One of the most greatly maligned men of his generation was Eugene Debs, perennial candidate for the presidency of the United States on the Socialist party ticket and for a number of years a federal prisoner both during and after the first world war, convicted on a charge of obstructing the drafting of men for service in the armed forces.

Whether one espoused his political and economic programs or not one could not fail to respect his high sense of devotion to the welfare of the common man and his genuine love for the underprivileged. The declaration of principles in which he stated that so long as one other man in the world lacked food he was hungry, so long as any man was poor he was in poverty, so long as any individual was in prison he was no longer free, is one of the most poignant personal declarations of all time and, in a very real sense, one of the most profound definitions of the basic meaning of freedom that we know.

It deserves a place alongside Voltaire's passionate observation to a political opponent, "I disapprove of what you say but I will defend to the death your right to say it."

THE RIGHTS OF OTHERS

Most of us have forgotten that the basic foundation upon which all true freedom rests is regard for others, for their rights, their aspirations, their legitimate aims. For instance, my freedom to ride the highways is and must always be a conditional one. I must come to a full stop when I see before me a yellow hexagonal sign with that command printed upon it. I must put on my brakes when a traffic signal turns to red and wait for the green before I proceed. I must keep my car under control at all times. To demand for myself the right to do as I please upon the highways of the country is to advocate anarchy.

If I demand the freedom to drive without any thought for the rights of others I have thereby, in asserting my own complete independence of restraint, robbed others of their precious heritage of liberty. In truth I have also thereby imperiled my own freedom.

Furthermore, if in the furtherance of my demand for freedom of speech, I speak intemperately of others, if in attacking them or the issues which they espouse I either make wild charges unsupported by facts or destroy their reputations by innuendo I help thereby to exterminate the very liberty which I demand and which I proclaim.

It was undoubtedly a similar attitude of which Paul was aware when he warned members of the Corinthian church against the dangers inherent in liberty too suddenly acquired although that which impelled his word of advice was an altogether different set of circumstances.

There were those in the church at Corinth who had been freed from the legalistic system embodied in the Pharisaic position by decision of the Council of Jerusalem and they were inclined to glory over their fellow-Christians who

*Presbyterian minister and president of Nygaard Associates, Encino, California.

were former Jews of that persuasion. Recognizing the fact that they had been saved by grace and not by works of the law they acted as if laws no longer bound them, as if there were no laws which they needed to obey.

There were others in the Corinthian church who had been freed from the ethics of Stoicism and in the glad light of the Gospel probably mistook Christianity for an Epicurean position. The rigidity with which they had formerly ordered their lives was replaced by an attitude of abandon. Nothing mattered now for they were freed of old superstitions and the "law of sin and death."

The late General Jonathan Wainright in his revealing story of life in a Japanese prison camp remarked that during their imprisonment men lost all thought of everything, home, loved ones, friends, in the consuming hunger for food. They lost all inclination to improve their minds. They did not yearn for a sight of their families. Their desire for food was so all-controlling and all-absorbing that, sleeping or waking, the idea of the satisfaction of this craving was uppermost in their minds.

When liberation came, however, they could not immediately assuage this terrific craving. It took weeks and months before the men, freed from their terrible ordeal, could sit down to a normal meal. Their liberators had to be warned by members of the medical teams which accompanied them that they had to be fed sparingly until such time as they had recovered the capacity to eat.

They were free to eat again, you see, but not ready for the experience of satisfying a craving for food. They had to learn gradually to control this hunger as well as to satisfy it. Paul reminded the members of the church in Corinth that they must not use their liberty unrestrainedly lest it become a stumbling-block to others.

One of the major oil companies which did business in South America decided in the 'twenties as it opened up a new area and set up derricks and facilities there that the Colombian workers which they recruited should be paid a scale of wages similar to the scale then prevalent in the United States. Instead of paying the current Colombian scale of thirty-five cents a day they gave their workers three dollars and fifty cents a day.

Did those workers therefore find in the higher wage scale an incentive towards the establishment of a higher standard of living? By no manner of means. The workers decided that since they had learned long ago to live on thirty-five cents a day they could now work one day in ten and still be as well off as they had been before. It wasn't enough to give them higher wages: they had to be taught how to use those wages.

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Liberty is like that. Suddenly acquired freedoms sometimes result in anarchy. Paul warned the Corinthian church against the dangers of too suddenly acquired freedom.

CONFLICT BETWEEN LIBERTY AND SECURITY

There is also a second factor to bear in mind. The ultimate in security does not always mean the ultimate in liberty. If we insist upon security "from cradle to grave" we may have to trade our liberties away to acquire it.

Before World War II the gulls and pelicans along the coast of southern California learned to depend for their livelihood almost completely upon both commercial and sport fishermen, particularly the latter. They would wait until the fishing boats came in from a day's run and, screaming and screeching, follow them in to dock. As they cleaned their fish the men would throw the offal to the birds. Instead, therefore, of fishing for themselves, making power dives into schools of herring or anchovies, they discovered that they could sun themselves on the rocks the better part of every day and depend upon fishermen for their livelihood.

When sport fishing ceased with the outbreak of the war and commercial fishing was greatly curtailed many of the birds starved to death. They had learned to depend upon others for their living and had lost their ability to fend for themselves.

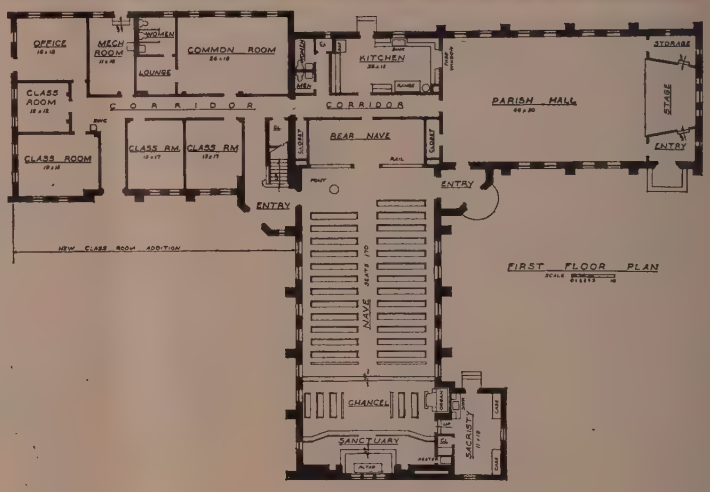
Several years after the depression of the early 'thirties began a welfare worker told me about the change which had taken place in many of the people who came to his office. At the beginning of the depression good people came shamefacedly to receive food and clothing orders. They apologized for being there; they regretted the necessity which drove them to the extremity of asking the government for help. Only because of the need of their families could they be persuaded to accept aid. And that attitude, I suppose, would be described as typically American.

But notice the change. The next year, the official told me, they were ready to accept assistance without any apologies whatsoever. When opportunities for work came along they weighed them very carefully. A year earlier they would have accepted any type of service so that they could maintain their independence. Not so now. It had to be particularly remunerative employment before they would exchange the status of dependence for it.

Finally, six months or a year later, depending upon the temperament of the individuals, they began to complain about the type and amount of aid which they were being given. Aid was now their due. The government owed them a living.

I will go along with the thesis that we should be able to arrange our economy in such a way that everyone living under the Stars and Stripes will have an opportunity for gainful employment. Our economy is so inter-related, our industries are so huge, that only under some measure of supervision can we open the way for people to find the jobs which they need to make their living. But I still covet for myself and for my fellow countrymen the opportunity to find or to make employment for myself and for others.

You will notice that we have been dealing in the main with economic and political considerations up to this point. We should remember, however, that we may have economic and political freedom and still be hopelessly bound in the chains of slavery. The only true freedom is the freedom of the spirit and freedom of the soul.



St. Luke's Episcopal Church

Tulsa, Oklahoma

C. E. Wilcox, Minister

Black and West, Architects, Tulsa, Oklahoma

SAINT Luke's Episcopal Church at Tulsa, Oklahoma has added a two-story educational unit of approximately 6,000 square feet. Included in the new plant are class rooms, rest rooms, rector's study, and large storage area on the second floor. The second floor extends across the area of the first, housing the rear nave and kitchen.

The educational building is of crab orchard stone exterior, with cut stone trim, and will match the present church. Features of the addition are great flexibility through use of adjustable walls, built-up roof, steel casement windows, asphalt tile floors, acoustical tile ceilings, and concrete block interior.

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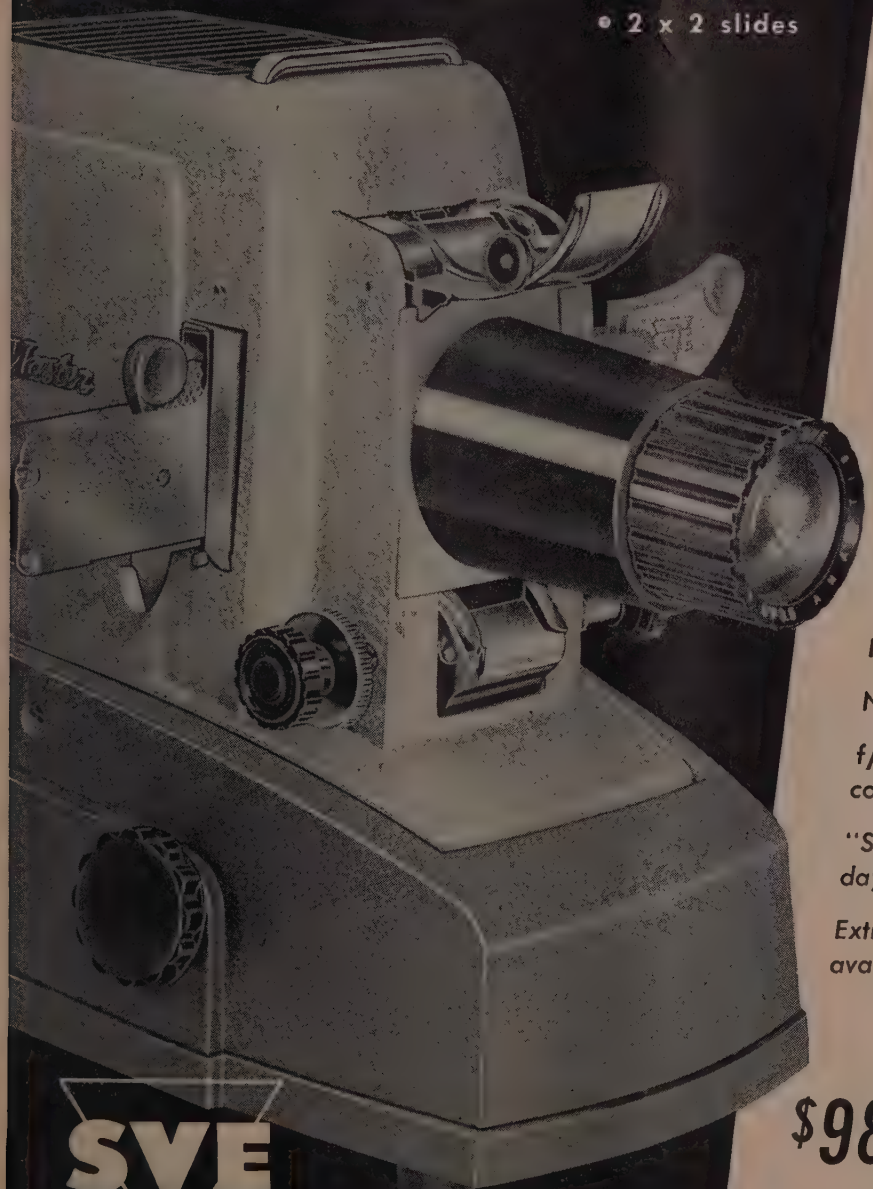

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You are still dealing with a freeman for the soul of the gallant general is free. Keep him in bonds if you will: it makes little or no difference. You cannot imprison such an one.

FREE MEN IN PRISON

Nor could you imprison Jesus or Paul or John Bunyan. Put Jesus in shackles, scourge him, try to break his spirit, nail him to a cross and out of that experience the great Christian Church is born. Put Paul in prison and he will start a prayer-meeting. Put John Bunyan in prison and he will write one of the world's great masterpieces of creative fiction.

For these knew the true meaning of liberty. They understood that liberty involved restraint, that freedom came about through discipline. A man is only free when his mind is free and when above everything else he yearns not only for his own freedom but for the freedom of others.

Perhaps the story of freedom is best told in terms of our situation today by recounting the tale of a young sergeant who has just recently returned from Korea. He was a normal American boy. He grew up in a typical American Christian home. Like all boys he was resentful of the restraints imposed by his parents during his formative years. When he was in high school he wanted to make his own rules: he was unwilling to accept the rules set down by his parents.

In many—probably in most—respects his own rules were good ones. He kept learning as he went along the value of restraint. His father had suggested that it would be unwise to take up smoking. He became a mile runner and discovered that he couldn't smoke and expect to excel in that sport, that he couldn't chase around half the night as many of his friends did and hope to keep in training. The few times that he tried to run without adequate sleep his races were poor. When he followed the coach's instructions—and they were similar to those he had learned at home—he found that he could run with ease and confidence. He finally won the mid-America mile race when he was in college.

After graduation he went into the Army. There he discovered that the restrictions of his home life were as noth-

(*Turn to page 24*)

Winning and Keeping New Members

A. EUGENE BARTLETT*

MY ministry of fifty years has brought to me many and varied contacts and problems. I have served churches in large and small cities and for fifteen years I conducted a preaching mission that strove to emphasize what seemed to me to be a neglected side of Christ's life,—the joyous side. During these years in which I conducted missions, often in their studies ministers felt free to discuss with me some of their problems, for I was in no way connected with their parishioners or with their denominational officials. I hope in this article to bring to your attention some of the methods that have proved successful in developing and sustaining the church to which we belong and that may help us to serve the Christ we strive to follow more loyally.

First, I want to talk with you concerning the great problem which is uppermost in our minds,—the winning and keeping of members. There are merits in each method and ministers influenced more or less by their education and experience will choose the method which appeals to them. But, I think you will agree with me that the aim is to have men and women become Christ-like, to possess as well as profess the Christian life.

The method which I have found best in winning and keeping members is one in which the laity are set to work to help in the great task. Just prior to the opening of the Lenten season, select ten pivotal men and women. They should be devoted members of proven value and service in the work of the church. Let them each select nine others for their team. The size of the church may dictate the number of teams. The aim to be the winning by each member of the team of one new member. The minister should devote three evenings just prior to the Lenten period to training these helpers in methods of approach, presentation of the appeal, meeting of objections. They should, first of all, be taught to prospect. Each insurance agent, each salesman has a prospect list. Help these Christians who are engaging in this wonderful work for the Master to build their own prospect list. Help them to think of those in their own homes, perhaps, that are not members. Those in their own Clubs, their own neighborhoods, their own Sunday school classes. Each should have a little note book in which names and addresses are enrolled. It will surprise some to find the number of individuals of their acquaintance who have not confessed Christ and who have never been enrolled in the membership of a Christian church. The second suggestion for the members of the recruiting team,—pray. Many have been won to Christ through prayer and many will be. Third,—persist. Approach the prospect with tact, gently. The invitation may come to the individual upon whom you are calling unexpectedly. If there are objections offered, obstacles to be overcome, try and leave the decision open for a second call. Do not unduly press for the decision. Prospect. Pray. Persist.

Often it is advisable for two members to go together to call upon those who are being solicited for membership, but not always. There are certain types that work better independently. The minister of the church should from his acquaintance with his members usually know the best procedure.

How does this method work out? Well, the first time I used this method more than one hundred were won. The number we received that Holy Thursday evening was 187. Not all those working on the teams won a new member, but several won more than one, sometimes an entire family. One quiet, little school teacher won 27. In each of the following five years more than a hundred were secured in the Lenten period. This does not mean that candidates were held back for the Lenten season. Members were being received during the year as usual.

It happened that another church in the same city had a revival at the same

*Clergyman and Author, Cochranville, Pennsylvania.

time our recruiting campaign was going forward, although theirs was only two weeks in duration, while our effort covered the entire Lenten period. They had in this other church an evangelist and helpers and the expense to the church was $2500; 26 new members were secured during their campaign. Our expense was $12.00, for the printing of enrolment cards, that were signed by the candidates for membership. I believe that both campaigns did good.

LENTEN RECRUITING

During the Lenten period while the recruiting is going on the Mid-Week Service becomes increasingly important. Those who are about to enter the church should be cordially invited to attend this service and the minister should arrange these evenings to be of especial help both to those on the teams and those who have promised to unite with the church.

In the solicitation for new members there will be individual problems that should be referred to the minister. Here, for example, is a comparatively new family in the neighborhood. The minister has called and a member of one of the teams but there has been no favorable response. Drop the effort to win this family to membership for this Lenten class. The minister may send at intervals of two weeks a different husband and wife to call upon these new folks in the community. These continuing friendly calls will often assure the new family that they are wanted and will be very welcome and they will decide to join the friendly church.

Now that the members have accepted Christ and have signed the roll of the church, what next? Alas, sometimes I have found churches in which little or no concern or interest has been shown aside from sending them a pledge card for them to sign pledging an amount for giving each week for the support of the church and benevolences. A reception for the new members is desirable and there should be a committee in charge of introducing the new members to one another so far as may be helpful; but not making so great effort that it becomes wearisome to the new members. There should be a brief program. A short sketch of the church's founding and history might be helpful in acquainting the new members. There should be a brief program of music and refreshments.

Each new member should be put upon some committee or be given some task in the work of the church. Some time within six weeks the individual who won the new member should call upon that individual; thus showing their real and continued interest in the new member that has been won.

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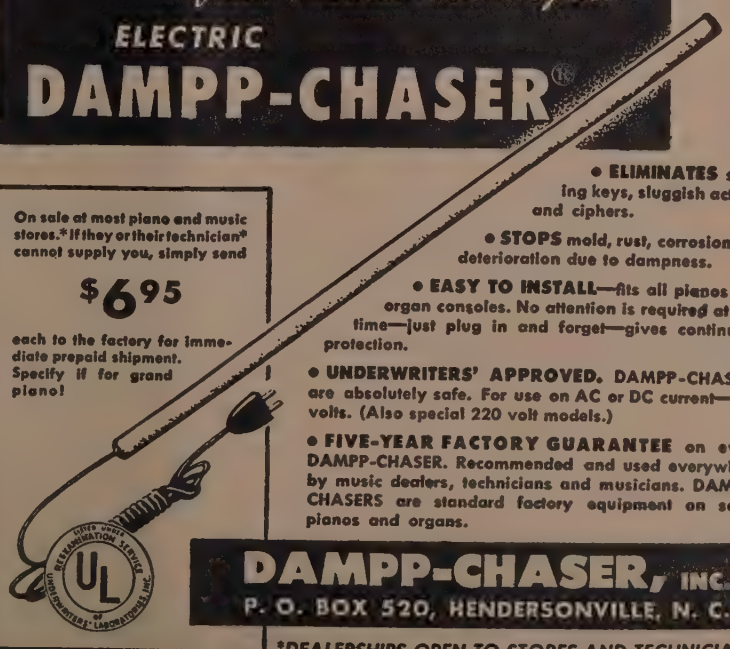

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wholeheartedly and completely into the active membership of the church. The College Alumnae Association is a valuable asset to any college and so is a Church Members' Alumnae Association to any church. The Association should meet once a year. Preferably it should be held a week before the opening of the Lenten season. A banquet is desirable. Perhaps four of the alumnae should be invited to speak, those who have joined during different years. The most recent Lenten class should furnish one of the speakers. The other three classes should be selected for various reasons. One year it might be from the class that has the oldest member of the church. Another time it might be a member from the class that has been in the membership for a quarter of a century. Or it might be that one year that a member of the church had been honored in some special way. Perhaps a Sunday school teacher that had served long and faithfully. And, remember usually to include one of the younger members. These responses should be limited as to time. Singing of some of the spirited hymns of the church should be incorporated in the program.

The minister may mention that many of those present came into the church through the invitation of some one and that soon committees of ten will be going out each member to win one to Christ and the church and we would be happy if some of those who have thus been won would this year strive to win one. A card and pencil should be at each plate for convenience of those wishing to enrol as helpers in this great work.

The Perils of Freedom

(*From page 22*)

ing compared to the disciplines of the service. He broke over the traces a few times and philosophically accepted the punishments which were meted out to him. He rose in rank until he became a sergeant first class in the Medical Department. He became responsible for the well-being of a considerable number of men. He had to teach them the meaning of discipline and thereby became more disciplined himself.

One night he was out on patrol in charge of a medical detachment which went along with an infantry platoon. Communist bullets whistled nearby: shells exploded. One of his replacements, undisciplined and untrained, became detached from the outfit. He was certain that the boy had just cut and run. But he ran in the wrong direction. Before the patrol returned the young sergeant missed him. When they returned to the safety of their bunker he inquired if he had found his way back there. They assured him that the lad hadn't. Thereafter the sergeant spent the night retracing the route which the patrol had taken, in imminent danger of capture himself. All to no avail. He wrote a sorrowful letter to his father expressing his deep sense of loss and adding, "If only the lad had learned discipline! If he only could have learned to obey orders!" And the father knew then that all of his training in the essential meaning of freedom had borne fruit.

Later this sergeant won the bronze star for valor. In the face of a heavy concentration of enemy fire he tended the wounded, ministered to the dying, carried men back to the safety of their own lines, and came back for more. "With coolness and courage above and beyond the call of duty this soldier was responsible for saving the lives of a number of men," the citation read. Discipline had paid off. Liberty had been so complemented and supplemented by discipline that it became natural for him to act thus under fire.

This is the lesson which the members of the Corinthian church had to learn, the lesson which Americans must learn. Undisciplined liberty is perilous alike to the individual and to the nation. We shall lose all of our liberties if we demand absolute liberty, each one for himself. We can preserve our liberties only if we are mindful of the liberties of others.

Take heed, then, fellow citizens, that your liberty does not become a stumbling-block to others. When that happens all of our liberties are placed in jeopardy.

THE MESSAGE OF COLOR . . .

Symbols for Color Hangings

FRIEDRICH REST*

A NEIGHBORING church decided to purchase hangings in three colors for their pulpit, lectern, and altar. In consultation with the minister of that church we decided to recommend the green, white, and violet colors, since they would be used more frequently than the black or red. The open book, "Holy, Holy, Holy," and the triangle with interlaced circles were chosen, one for each of the green hangings or paraments; the word Alleluia, the five pointed star, and the letters IHS were chosen for the white; the Alpha and Omega, the cross and crown, and the chirogram for the violet or purple.

To serve as a guide in selecting symbols for colored hangings, the following symbols are suggested for the various colors:

White. Cross, Lamb and resurrection banner, Alleluia, lily, fleur-de-lis, lily and cross, grapes and chalice, vine and branches, wheat heads, rose, IHS, XP, five pointed star, Christmas rose or starwort, Alpha and Omega, dove, Maltese cross, circle, pomegranate, clasped hands, phoenix arising from flames, equilateral triangle or interlaced circles, crown.

Violet or Purple. Cross, cross and crown, passion flower, IHS, XP, cross and globe, or cross and grapes, whip or scourge, open book or lamp, fish, scroll with Isaiah 9:6 or some other Advent prophecy, Alpha and Omega, two tablets, pelican, palm branches (on purple).

Red. Dove with three-rayed nimbus, IHS, hand of God, beehive, ship or ark, Alpha and Omega, rose, crown, XP.

Green. Triangle or superimposed triangles, three interlaced circles either by themselves or on a triangle, trefoil, "Holy, Holy, Holy" or "Sanctus, Sanctus, Sanctus," fleur-de-lis, five-pointed star in Episcopal churches, three fishes in triangular design, three common symbols of God in comprehensive plan (e.g. All-seeing eye in triangle; Lamb of God; Dove with three-rayed nimbus), lamp or open book, anchor, cross and crown, rose.

Black. Cross, crown of thorns, cross and crown, crown, three nails with crown or other passion symbol with IHS, anchor, sheaf of wheat, IHS or IHC, XP, Alpha and Omega.

If the firm's catalogue does not picture the symbol listed, or other symbols you may prefer, send special instructions to insure accurate designs. At least there is no need to do as one church did, order IHS for all three hangings!

Color, with appropriate symbolism, would help draw more reverent attention to the chancel in many churches.

*Minister, Saint Paul Evangelical and Reformed Church, Hermann, Missouri. Author of *Our Christian Symbols.*

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Verse Speaking for Lenten Worship

MARY DICKERSON BANGHAM*

VERSE speaking can be most effective in the worship program of your church. But simply because the entire presentation rests with the human voice does not mean that such a number, as either here presented, may be put on without much rehearsing. Neither of the two numbers which follow are difficult. It would be well, however, to follow the instructions carefully.

SUGGESTIONS FOR REHEARSALS

Do you not remember? is planned for use even by groups which have had no special training in verse speech. However it is well to have a director who has had some speech training and some experience in working with either choral, or choral-speech, groups. Groups familiar with verse-speaking will probably want to divide the voices into light and heavy and work out more complicated voice combinations, trio and solo and quartette blendings. For those who prefer the simpler forms here given it may be necessary to say that W. designates a woman's, or women's, voices; M. a man, or men, speaking. Full chorus and the combinations of all the men's and of all the women's voices are indicated. So too are voices meant to speak alone, marked "Solo." Where a solo voice is marked II it indicates that, for the effect of variety, the one speaking should not be the same as the one taking the line, or lines, marked Solo I.

While the choosing of voices for both solo and chorus speaking is important it is still more important that all who are taking part are truly interested in the thought and feeling of the words. And while nothing of a theatrical nature is desired it should be kept in mind that this is not merely a responsive reading but one in which study and rehearsal can bring out a far greater wealth of meaning than the printed page alone can do.

Where there is no verse-speaking choir the usual singing choir is sometimes glad to try a choral-speech number. However it should be remembered that many excellent speaking voices are not singing voices and that many singers fail to speak with expression.

The most common error of the amateur is failure to come in promptly on cues. Even if the material is not memorized and copies are in the hands of the choir this failure is likely to be present. This is a particularly grievous fault where the feeling is joyful as in Part III. Cutting off someone's last syllable is even preferable to dragging. However, where pauses are indicated, or needed to give the feeling, they should be used and valued. To set apart and to give a reverent emphasis to the words of the

*Mrs. N. C. Bangham, Cincinnati, Ohio. Her husband is minister, Norwood First Methodist Church, Cincinnati, Ohio.

Master they should always be preceded and followed by slight pauses.

All the words used in "Do you not remember?" are scripture. An occasional minor change has been made—such as changing from a singular to a plural, or from *ye* to *you*.

If verse-speaking is new to the congregation it may be well to briefly explain it beforehand. If the Voice representing the Master's is taken by the minister the benediction will necessarily have to be given from balcony, rear of sanctuary or wherever he is standing. Under no circumstances should he stand with the rest of the choral group, nor where he can easily be seen. That his must be a voice that is clear and that will carry satisfactorily is obvious.

The program is designed to take about fifteen minutes and is, therefore, easily adapted to a radio presentation.

DO YOU NOT REMEMBER?

To be given by a verse-speaking choir of twelve to twenty voices.
(Suggestions on the rehearsals are given at the beginning.)

Part I

CHORUS (Slow, tense monotone; low-pitched and despairing):
We have no bread! . . . .
We have no bread! . . . .

W. SOLO (High and beseeching):
Give us this day our daily bread!

CHORUS (Lower in pitch than before and still slower):
Give us this day our daily bread!

M. SOLO (Demanding):
Why standest Thou afar off, O Lord?

M. SOLO II:
Give ear to our words,
We are poor and needy,
Hear our prayer and answer us!

CHORUS (Rising in pitch and volume; accelerated in speed):
We are poor and needy,
We have no bread,
Hear our prayer! . . . .

WOMEN:
Bow down Thine ear,
Be merciful!

MEN:
Hear our prayer!
Hold not Thy peace!

CHORUS:
We have no bread . . . .

W. SOLO II:
I have called with my whole heart,
Answer me, O Lord!

CHORUS (More urgently; accelerated rate):
Hear our prayer and answer us!

WOMEN:
Bow down Thine ear!

MEN:
Be merciful!

CHORUS:
Hear our prayer and answer us!

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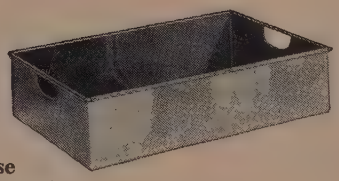

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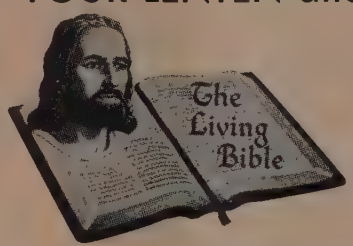

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M. SOLO VOICE, representing that of the Master (Coming from a distance and following a pause; a resonant clear voice which gently reproves yet has in it masculine strength):
Why reason you because you have no bread?
Do you not yet perceive, neither understand?
Have you your hearts hardened?
Having eyes, see you not?
And having ears, hear you not?
And do you not—remember?

CHORUS (After a startled pause; resuming low, complaining chant):
We have no bread . . . .
We have no bread . . . .

M. SOLO VOICE, as above; this time more sternly:
When I brake the loaves
How many baskets-ful took you up?

CHORUS (After an abashed silence):
Twelve

M. SOLO, as above:
And when the seven, among the four thousand?
How many baskets-ful of broken pieces?

CHORUS:
Seven!

M. SOLO, as above (Compassionately):
Do you not yet—understand?

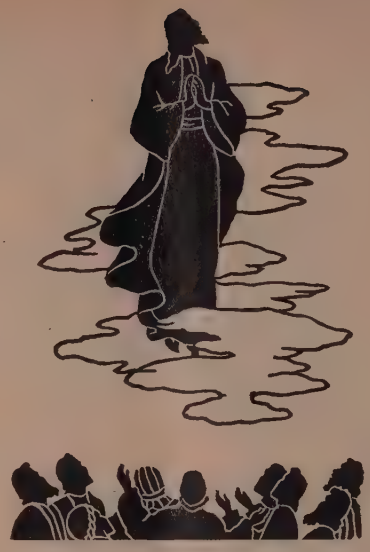
CHORUS (Rising gradually in pitch, volume and intensity; increasing in rate):
We have no bread!
Give ear! . . . . Hear our cry! . . . . We are poor!
Bow down! . . . . Be merciful! . . . . Hear our cry!
We are poor and needy! . . . . We have no bread! . . . .

M. SOLO, as above (with great compassion):
Do you not yet—understand?
When will you be wise?
He that planteth the ear, shall he not hear?
He that formed the eye, shall he not see?
He that chastiseth . . . . shall he not correct?
He that teacheth man knowledge, shall he not know?
The Lord knoweth the thoughts of man!
The Lord will not cast off his people!
Ask, and it shall be given you,
Seek and ye shall find,
Knock and it shall be opened unto you!

CHORUS (Bewildered):
Ask? . . .
Seek? . . . .
Knock? . . . .

Part II

The chorus remains standing between parts I and II. A singing voice, added to the choir if one of the verse-speaking



group is unable to sing effectively *a capella,* sings Malotte's *The Lord's Prayer.* It is important that the entire chorus appear to be listening to the words of the prayer and that their faces show the intentness expected of those whom they portrayed in Part I. No affectation is meant by this, rather an inner feeling for the meaning of the LORD'S PRAYER as it applies to the deep need they are giving expression to in this choral reading. It will add to the effectiveness if the singer's rate is slowed somewhat for the line *Give us this day our daily bread* and if it be sung softly.

M. SOLO (Gropingly):
Seek and ye shall find, he saith . . .?
Knock and it shall be opened? . . . .
Ask and it shall be given? . . . .

W. SOLO:
Blessed are they that hunger, he saith!

W. TRIO:
They that hunger and thirst!

M. SOLO II (With conviction):
After righteousness!

W. SOLO II:
Righteousness?

CHORUS:
Righteousness?

M. SOLO II:
Blessed are they that hunger and thirst after righteousness,
For they shall be filled!

CHORUS:
We have no bread! We hunger!

M. SOLO from distance, as in Part I, representing the Master:
I AM THE BREAD OF LIFE!

CHORUS (Weak and despairing):
We thirst!

M. SOLO, as before; joyfully jubilant:
I AM THE TRUE VINE!

CHORUS:
We are weary!

M. SOLO, as before:
I AM COME THAT YOU MIGHT HAVE LIFE!

CHORUS:
We are heavy-laden!

M. SOLO, as before (Infinitely tender):
COME UNTO ME, ALL YOU THAT ARE HEAVY LADEN,
AND I WILL GIVE YOU REST.!
COME UNTO ME, I AM THE WAY!

CHORUS (Accelerated):
We hunger!
We thirst!
We are heavy-laden!

M. SOLO (Slowly, compassionately):
Do you not yet—understand?
If you walk in my statutes,
And keep my commandments and do them,
Then I will give you rain in due season,
And the land shall yield her increase
And the trees of the field shall yield their fruit,
Your threshing shall reach unto the vintage
And the vintage shall reach unto the sowing time,
And you shall eat your bread to the full,
And dwell in your land safely . . . .
And I shall give peace, and you shall lie down
None shall make you afraid!
I will walk among you and will be your God,
And you shall be my people,
I AM THE LORD YOUR GOD!

Part III

The Twenty-third Psalm is sung as a solo by the singing voice used in Part II. If one of the arrangements found in many hymnals is used, however, some or all of the verse-speaking choir may join in toward the last. If this is done they should come in individually rather than as the entire group at the same moment. The joyful hope of the entire choir should be evident and should increase as the psalm is sung whether or not they join in the singing. Singing, whether solo or group, should be *a capella.*

CHORUS (Joyfully):
Praise! . . . .
Praise! . . . .
Praise ye the Lord! . . . .

M. SOLO (Gratefully and confidently):
The Lord is the strength of my life!

CHORUS:
Praise!
Praise!
Praise ye the Lord!

WOMEN:
We give thanks unto thee, O God,
We give thanks for thy name is near!

(*Turn to page 32*)

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SINCE 1900

3. Getting Your Group To Agree

JOHN EDWARD LANTZ*

BOTH group discussion and group dynamics are expected to ultimately reach a state of mutual agreement. Some sessions may not end in agreement, true. And that is as it should be. Concensus of opinion and meeting of minds cannot be forced nor even hurried. A sense of agreement expresses itself in various ways, according to the nature and purpose of the group; but it never demands *unanimity* of expression or conviction. There is never any legitimate justification for every person to think and act like every other person in every detail. That would be a denial of personal integrity. But there must be enough *unity* of thinking and likemindedness to bind the group together in understanding and purpose.

The members must be sufficiently of one heart and one mind, as the believers were at Pentecost, to hold them together as a unit. This may be done voluntarily or involuntarily. It may be a voluntary common interest, common purpose, or common work. Or it may be something involuntary as common danger or common disaster. Any common factor which causes persons to realize the fact that it is to their mutual benefit to be knit together is a sufficient force for group cohesiveness.

Phifer has said, "I was on two hung juries. One was a 7-4 disagreement (yes, you can try a case with eleven jurors if the counselors on both sides agree); the other, 11-1. We so reported. The judges did not chide us; they rather commended us for not trying to bring pressure to bear upon the minority to make him or them conform to majority opinion. Disagreement, he said, is better than group pressure. . . .

From his experience on the jury and from his study of group discussion and leadership, Phifer has formulated the following conclusions:

1. "The best discussion is based on group thinking. The leader should keep his views in the background.

2. "Group thinking is stultified when the leader expresses his own judgment too soon or attempts to line up sides before a question has been adequately discussed.

3. "The success or failure of group thinking and discussion depends largely on the relevance of a question to the welfare of human beings. Unless a question is felt to be important to *persons*, ensuing discussion becomes a meaningless exercise—something done in a vacuum. . . .

4. "Even when group thinking accompanies discussion, disagreement may still result. This is not to be particularly deplored. The integrity of the discussers must be preserved. . . .

5. "There must not be too many in a discussion group. Ours in circuit court had only 'twelve good men and true'—*men* in the generic sense of the term; and we were not crowded into inadequate expression. A double-sized jury (church school class?) of twenty-four or even a triple size might do the job; but too many in a discussion group will make the experience of group thinking difficult." (*Adult Teacher*. March, 1952. Pages 13, 14. Used with permission).

Having these evaluations in mind, let us think about applying the principles of agreement to various kinds of situations. First, let us consider research groups. As a member of a research group each person is expected to accept established facts—this would be the common core of agreement. But each person is likewise free, within the nature and purpose of the group, to make his own interpretation of these facts. Thus it follows that if the group is a propaganda one, each member is expected—or certainly should be expected—to use established facts as the basis of the propaganda.

THE RIGHT TO DISAGREE

In learning groups, such as church school classes, YMCA clubs, and community groups, those who agree with the major "sense of the meeting" are expected to grant others the right to disagree. In any such group mutual deliberation should crystallize majority opinion. Should no "sense of the meeting" evolve, the members should agree upon the next step to be taken or the next meeting to be held. They may agree to disagree; even then there would be a basis of agreement sufficiently forceful to hold the group together as a body. It should be clearly understood that agreement is not based upon uniformity nor regimentation, but rather upon free thinking and voluntary consent.

In policy-making groups the minority is expected to accept the decision of the majority, so long as it can do so with a clear conscience. It is even expected to help the majority execute its program of action. In our national life the minority—the political party out of power—is expected to agree to the right of the party in power to be the ruling group. Moreover, the members of the minority party are expected to abide by the laws passed by the majority, even if they did oppose their adoption and still consider them unwise and detrimental to the welfare of the country.

The same principles operate in all religious, educational, and community groups that are democratic in nature. If a majority of members vote to have a masked Hallow'een party, and a minority vote against it, they are expected to be "good sports" and attend the party anyway, and, of course, come masked! This is the basis of agreement in a democracy that makes a group a group, and the only basis on which it can possibly continue as such.

Mutual agreement presupposes that tensions among individuals in a small group, or among small groups in a larger unit, be kept at a minimum. Rising tensions should be resolved as soon as possible on a platform of justice and mutual forgiveness. But it should also be remembered that tensions are not very likely to arise in an atmosphere of justice, mutual respect, and mutual understanding. And even if they do arise on a small scale, they are not likely to disrupt the life of the group, because the mutuality and camaraderie will be

*Minister, Lowell Heights Methodist Church, South Bend, Indiana.

stronger as cohesive forces than the disruptive ones will be divisive.

Another area which needs the principles of agreement focused upon them is between expert and lay opinion. We have already discussed this to some extent, but need here to say a few more words concerning it. At the present time there is some tension and clash of opinion in our country between the military and lay opinion concerning Universal Military Training, concerning our program of defense, and concerning our entire foreign relations policy. The military experts advocate UMT, a large defense program, and a strong foreign relations policy backed up by military force. The lay people—American citizens—seem quite opposed to these stands. In the light of this controversy which course should the government adopt? Well, the responsibility for deciding national policies rests with the party in power and with elected members of congress; hence the military and public should both agree to abide by enacted legislation.

One way of resolving tensions and conflicts between expert and lay opinions is by use of the colloquy. This is a plan devised by the American Educational Association to utilize both expert and lay opinion in public discussion. It provides an opportunity for each to contribute to the other, and at the same time to keep tensions and conflicts at a minimum.

The plan, in brief, consists of having a chairman and two panels in the discussion. One panel is that of experts; the second the audience panel. The two panels should be so arranged that the chairman of the meeting is sitting between the two and can allot the time for each to participate.

In conclusion we should stress the fact that a sense of justice and security are extremely essential to mutual agreement as well as to mutual deliberation. If members of the labor unions felt they had a just relationship with their employers, they would be on one of the roads to agreement proposed by Stuart Chase in his excellent book *Roads to Agreement*. But since that is not always the case, it must become an object of mutual deliberation to establish justice which in turn can lead to unity and harmony.

Likewise with security. Before a person can be free to participate in mutual deliberation he must feel that he belongs to the group. Above all, he must be assured that he will not be castigated and ostracized if he says something the other members do not approve of. And yet in a world in which every person feels insecure, each must willfully utilize every opportunity to participate in group thinking with the intent of establishing his own security and of making other members feel secure toward him. In this manner a feeling of individual and group security becomes both the method and the goal of mutual agreement.

Let us refer again to Chase's book *Roads to Agreement* (Harper & Brothers). Chase reports mostly from his personal experiences, successful problem-solving methods utilized by the Quakers, labor conciliators, business executives, union leaders, social scientists, and the discussion experts. He explores the area of peaceful settlement and concludes that most experimental evidence in this field of human relationships is fragmentary and inconclusive.

He says our knowledge of how and why groups make decisions "is about where biology was before Darwin; it is moving ahead strongly but has a long way to go." But he does believe that there are principles of group agreement which can be utilized. These principles include personal participation, group energy, clear communication lines, acceptance of facts, and security for participants.

This is a valuable book to study in connection with this subject.

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Verse Speaking for Lenten Worship

(*From page 28*)

CHORUS:
Sing aloud unto God our strength!
Make a joyful noise unto the God of Jacob!

M. SOLO:
He hath filled the hungry with good things!

W. SOLO:
The poor he hath not sent empty away!

WOMEN:
The Lord is our Shepherd!

CHORUS:
We shall not want!

MEN:
The Lord reigneth!

CHORUS:
Let the earth rejoice!

W. SOLO; II:
O sing unto the Lord a new song!

W. SOLO; III:
I will sing of mercy and judgment!

WOMEN:
O give thanks unto the Lord for he is good!
For his mercy endureth forever!

MEN:
O praise the Lord, all ye nations,
Praise him all ye people!

WOMEN:
For his merciful kindness is great toward us!

W. SOLO:
Lo, he that formeth the mountains,
And createth the wind,
And declareth unto man what is his thought,
That maketh the morning darkness and treadeth upon the high places of the earth,
The Lord is his name!

CHORUS:
Praise the Lord!
O give thanks unto the Lord!

M. SOLO:
They that wait upon the Lord shall renew their strength!

W. SOLO:
They shall mount up with wings as eagles!

WOMEN:
They shall run and not be weary!

MEN:
They shall walk and not faint!

CHORUS (Jubilantly):
O give thanks unto the Lord!
His name alone is excellent!

M. SOLO Voice from a distance, representing the Master as before:
Go ye into all the world!
Be not afraid, neither be thou dismayed . . . .
Lay aside every weight and run with patience . . . .
Lo, I am with you always!
Go ye into all the world!

The organist plays "All hail the power of Jesus' name" to the tune most familiar to the congregation, triumphantly.

M. SOLO Voice, from distance; representing, as above, the Master:
GO YE INTO ALL THE WORLD!

BENEDICTION

POSTLUDE: "I'll go where you want me to go, dear Lord!"
Or this could be played softly as closing prayer.

The End

HOSANNAH

(Among the crowds on that first Palm Sunday were those whose love for Jesus was both deep and abiding. The shouts of *Blessed is he that cometh in the name of the Lord* were not the only sounds of acclaim heard. In these imaginary exclamations the teachings of the Beatitudes will be recognized although written in words which might have come, as indirect quotations, from the lips of those who knew his teachings well.)

Hosannah! . . . . Hallelujah! . . . .
Hosannah! . . . . Allelujah! . . . .

Blessed is he that cometh in the name of the Lord!

Hosannah! . . . . Hallelujah! . . . . Allelujah! . . . .

Blessed is he that cometh in the name of the Lord!

Blessed!. . . .Blessed!. . . .Blessed!. . . .
Blessed, the poor in spirit!
Blessed Lord, who humbled self!

Blessed, they that mourn!
Jesus wept, Jerusalem!

Blessed, blessed, are the meek!
Blest is God, who gave Himself!

Blessed, the hungering!
Blest *Living Bread! Blest Vital Vine!*

Blessed are the merciful!
Blest is the Shepherd!

Blessed the pure in heart!
Blest Light of all the world!

Blessed are the peace-makers!
Blessed is the Prince of Peace!

Blessed are the persecuted!
Blessed is the Son of Man!

Hosannah! . . . . Hallelujah! . . . . Allelujah!

Blessed is he that cometh in the name of the Lord!

Rejoice! . . . . Be glad! . . . . Rejoice! . . . .

Blessed is he that cometh in the name of the Lord!

Mr. Douglas G. Burrill, Jr., President

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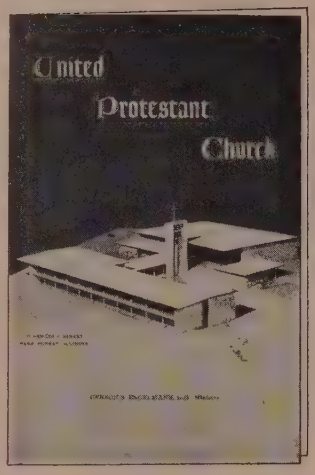

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THE DAY OF TRIUMPH . . .

A Service of Palms*

WE have observed that during the past decade, more and more Protestant churches distributed palm leaves on Palm Sunday. This service has been planned so that those churches that wish may follow this practice. Others may keep to the conventional service.

The entire service that follows has been planned for a continual growth in joy and enthusiasm. The voice of rejoicing is mentioned in the Call to Worship. From that point the spirit grows brighter and higher. The concluding hymn is "Crown Him with Many Crowns." At this point we suggest that the entire congregation follow the choir in a recessional that takes the singers outside of the church building. With palm leaves in their hands the closing verses of the hymn make an outstanding declaration of loyalty to Christ the Lord.

A SERVICE OF PALMS

Organ Prelude: "Christ's Entry in Jerusalem"—*Malling*

Call to Worship: (Congregation standing)

The voice of rejoicing and salvation is in the tabernacles of the righteous. Blessed is he that cometh in the name of the Lord.

Unison Prayer:

O Lord and Master of us all, as thou didst enter into the rebellious city to suffer and to die for us, enter into our hearts and subdue them wholly to thyself. As in the distant past thy faithful servants did hail thy coming and spread their garments in the way, may we be ready to lay our needs and our offerings before thee. May thy coming be blessed with hope and happiness as we unite with those of ancient Jerusalem in singing: "Hosanna in the highest; blessed is he who cometh in the name of the Lord." *Amen.*

The Lord's Prayer:

A Hymn: All Glory, Laud and Honor, *Theodulph of Orleans c. 820* (Congregation standing)

All glory, laud and honor
To thee, Redeemer, King,
To whom the lips of children
Made sweet hosannas ring.
Thou art the King of Israel,
Thou David's royal Son,
Who in the Lord's Name comest,
The King and Blessed One.
The company of angels
Are praising thee on high,
And mortal men, and all things
Created, make reply.
The people of the Hebrews
With palms before thee went;
Our praise and prayer and anthems
Before thee we present.
To thee, before thy passion,
They sang their hymns of praise;
To thee, now high exalted,
Our melody we raise.
Thou didst accept their praises;
Accept the prayers we bring,
Who in all good delightest,
Thou good and gracious King.

A Responsive Reading: (People seated)

For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

AND THE GENTILES SHALL SEE THE RIGHTEOUSNESS, AND ALL KINGS THY GLORY: AND THOU SHALT BE CALLED BY A NEW NAME, WHICH THE MOUTH OF THE LORD SHALL NAME.

Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.

THOU SHALT NO MORE BE TERMED FORSAKEN, NEITHER SHALL THY LAND BE CALLED DESOLATE.

*This service printed in a beautiful, colored, worship folder is available from Whittemore Associates, 16 Ashburton Place, Boston 8, Massachusetts. A sample will be sent, without cost, upon request.

I will set watchmen upon the walls, O Jerusalem, which shall hold their peace day or night; ye that make mention of the Lord, keep not silent.

AND GIVE HIM NO REST, TILL HE ESTABLISH, AND TILL HE MAKE JERUSALEM, A PRAISE IN THE EARTH.

Go through, go through the gates; prepare ye the way of the people; cast upcast up the highway; gather out the stones; lift up a standard for the people.

BEHOLD THE LORD HATH PROCLAIMED UNTO THE END OF THE WORLD, SAY YE TO THE DAUGHTER OF ZION, BEHOLD THY SALVATION COMETH: BEHOLD HIS REWARD IS WITH HIM.

Rejoice greatly, O daughter of Jerusalem; behold they king cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass.

AND THEY SHALL CALL THEM, THY HOLY PEOPLE, THE REDEEMED OF THE LORD: AND THOU SHALT BE CALLED, SOUGHT OUT, A CITY NOT FORSAKEN.

Choir Anthem: "Fling Wide the Gates" —*Stainer*

The Reading From the New Testament: Matthew 21:1-17

The Pastoral Prayer:

Choir Response

Offertory Solo: "Jerusalem"—*Parker*

Prayer of Dedication

Prayer Hymn: O For a Heart To Praise My God, *Charles Wesley* (Congregation seated)

O for a heart to praise my God,
A heart from sin set free;
A heart that always feels thy blood
So freely spilt for me:
A heart resigned, submissive, meek,
My great Redeemer's throne;
Where only Christ is heard to speak,
Where Jesus reigns alone;
A humble, lowly, contrite heart,
Believing, true and clean,
Which neither life nor death can part
From him that dwells within;
A heart in every thought renewed,
And full of love Divine:
Perfect, and right, and pure, and good,
A copy, Lord, of thine.
Thy nature, gracious Lord, impart;
Come quickly from above;
Write thy new Name upon my heart,
Thy new, best Name of Love.

The Sermon

A Prayer:

Our Father, help us to fling open the gates of our spirits so that thou canst enter and take control. When the long journey of life is over, grant that we, in thy great mercy shall be among those who sing thine eternal triumph and bear in our hands the palms of victory. *Amen.*

Closing Hymn and Distribution of Palms*:—Crown Him With Many Crowns (Congregation standing)

Crown him with many crowns,
The Lamb upon his throne;
Hark! how the heavenly anthem drowns
All music but its own:
Awake, my soul, and sing
Of him who died for thee,
And hail him as thy matchless King
Through all eternity.
Crown him the Lord of love:
Behold his hands and side,
Rich wounds, yet visible above,
In beauty glorified:
No angel in the sky
Can fully bear that sight,
But downward bends his burning eye
At mysteries so bright.
Crown him the Lord of peace;
Whose power a sceptre sways
From pole to pole, that wars may cease,
Absorbed in prayer and praise:
His reign shall know no end;
And round his pierced feet
Fair flowers of Paradise extend
Their fragrance ever sweet.
Crown him the Lord of years,
The Potentate of time;
Creator of the rolling spheres,
Ineffably sublime:
All hail, Redeemer, hail!
For thou hast died for me:
Thy praise shall never, never fail
Throughout eternity.

(*Turn to page 36*)

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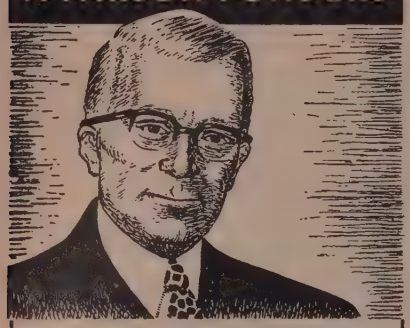

Common sense is a contradiction in terms. Nothing is quite so uncommon as common sense. Appeals based on reason fail to reach a large part of the community. Evidence to this fact may be garnered in abundance by listening to the nonsense pouring from screens and loud speakers.

What then? Shall reason be thrown to the wind? Shall the policy of considered silliness become a settled program? In some circles this has already happened. "Come now and let us reason together" has given way to the plea "Come now let us emote together." So called saints have come to look with suspicion on the appeal to common sense.

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Immortality, the Gift of God

An Easter Sermon

RAYMOND E. BALCOMB*

ONE of the most dramatic stories ever to come from the sports world involved Lou Little, the famous football coach. One year there was a youngster on the squad who was no great shakes as a football player, but whose spirit was a morale-builder for the whole team. Little grew fond of the boy and admired the proud way he escorted his father, arm-in-arm, around the campus whenever he happened to visit the school. About a week before the "big game" of the season, the boy's mother phoned and told Lou that her husband had died that morning and she wanted him to be the one to break the news to her son.

When the boy came back, three or four days later, he had a special favor to ask. "Coach," he begged, "I want to ask something of you that means an awful lot to me. I want to start the big game. I think it is what my father would have liked most." Little hesitated; but what could he do? The boy wasn't really good enough for the first team, and both of them knew it. But he agreed, then forewarned quickly, "But I'll only leave you in there for a couple of plays."

He started him, as he had promised. But he never took him out. That was before the days of the platoon system, and the boy played sixty minutes of inspired football worthy of an All-American and actually sparked the team to victory.

Back in the dressing room Lou couldn't help but observe that he had played as never before. "What got into you?" he wanted to know. "Do you remember how my father and I used to go around arm-in-arm?" questioned the youth. "There was something about him that very few people knew. He didn't want them to. My father was totally blind. This afternoon was the first time he ever saw me play."

There is really only one theme for Easter—immortality. That is the great truth that the Resurrection brought to light. And this modern story is suggestive of something Christians have always believed: *we are really better off when we're dead!* That thought startles most of us, I suppose. To be sure, we sometimes say after someone has died, "well, he's really better off dead." But what we commonly mean by that is that death is only the lesser of two evils. The person was ill or handicapped or all alone or something else. And death was a lesser evil than to go on living in that condition. The real note of Christianity, however, is not that death is the lesser of two evils, but the greater of two goods! We are better off dead.

Here is the Book of the Revelation to John, which we have been considering these past few weeks. No book in the Bible breathes a more certain assurance of the happiness of the immortal life. John pictures the next life in the most exalted terms he can command—environed by eternal beauty and perfect proportion with a radiance more dazzling than the sun. Surely that is better than any of our earthly habitations! Here is the Apostle Paul, facing trial for his life. He says that to die would be gain, "my desire is to depart and be with Christ, for that is far better." Here is Jesus, talking about "entering into joy," and promising a man being crucified that they will soon be in Paradise. Not something just as good as this life, but something a whole lot better!

A few years ago one of America's great Christians died. At the memorial service for Quaker Rufus Jones, one of

*Minister, The Sellwood Methodist Church, Portland, Oregon.

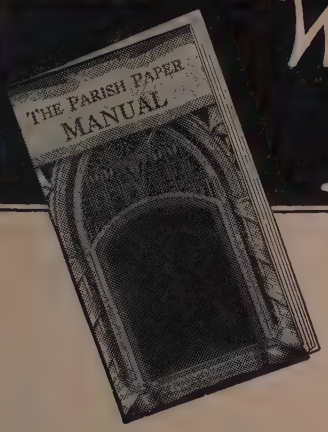
Service of Palms

(*From page 35*)

Benedication

Organ Postlude: "Hosanna"—*Wachs*

*This service has been planned as a rising spiritual crescendo to be concluded with the entire congregation participating. We suggest that during the final hymn the congregation follow the choir through the main exit of the church. At the door each worshipper will be handed a palm leaf, symbol of the day. The singing of the hymn will continue as the people gather around the door and the clergyman will pronounce the benediction from the entrance. Churches which prefer the more conventional service will conclude the service in their usual way.



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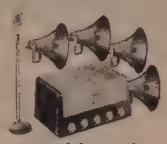

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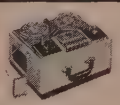

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his old students broke the silence to say, "Rejoice! Again I say to you, rejoice! . . . None of us can be sorrowful that Rufus Jones at last, after a long life, has passed from earth to heaven. Certainly no servant of God deserves more than he to receive the commendation, 'Well done, thou good and faithful servant, and unto thee be the joy of thy Lord.'" That is the authentic conviction of Christianity about eternal life. We're better off dead.

Before we are carried away with this, let's look at the question which has arisen in someone's mind. "O.K. Mr. Preacher, if we're better off when we're dead why don't you go out and shoot yourself, or jump over a cliff? If things are so much better on ahead, why linger in this vale of tears?" I answer by an analogy. All of us, at least all normal persons, think that it is better to be an adult than a child. Only the unbalanced glorify the years of immaturity to the point where they really want to go back to them. But none of us would have wanted to by-pass them. None of us would have wanted to miss the fun and freedom of youth. Most of us feel, with George Bernard Shaw, that it's a pity to waste such a glorious time on those who can so little understand how good it is! One can be sure that one will be better off dead without any desire to miss the present experience.

There are several things worth noting about this Christian idea of immortality. Let's look briefly at some of them.

I

In the first place, I think *this is the place most people have trouble in believing immortality.* They can't really believe that it can be better on the other side of death. Most folks don't need to be convinced that there is an immortal life; practically everybody has believed that for thousands of years. What they need is an assurance that the immortal life is good, that it is not just some shadowy half-reality.

When we think of death, we know from observation that there are a great many things we now have and enjoy which we won't have anymore. And it is hard to imagine life as being worthwhile without them. We are like the little boy with a red wagon. One day it occurred to him that he had never seen a grown-up playing with a red wagon, and he burst into tears. His mother inquired into the cause of his grief, and was informed, between sobs, that he didn't want to grow up because he was afraid that he wouldn't be able to play with his red wagon anymore. She tried to comfort him; she told him there was no reason why he couldn't play with his red wagon as a grown-up if he wanted to. No one would prevent him. That cheered him for a moment or two; but then another thought swept over him, and he began to cry harder than ever. When she asked what the trouble was *now* he replied: "But I'm afraid I won't want to!" His difficulty is our difficulty!

The trouble is always cured by a better perspective, a larger outlook. We don't want to play with red wagons now because we have other and better things to do. So also with our growth into immortality; far from being less real, less active, less engrossing than what we now know, it will provide us opportunities immeasurably better.

II

The second thing I want to say about the Christian idea of immortality is that *it is the free gift of God.* It is not something that we earn by being good. It is not something that we deserve. It is the wholly free gift of God.

In a sense the immortal life is like education. We are not born with either. We are not born educated men and women; we are born totally ignorant and illiterate. Left to our own resources we would quickly die because at birth we don't even know enough to stay alive. And all of our education is a gift; we can not earn or deserve it. I know something of what it means to work for an education, but nobody ever got his education by his own work alone. I could have worked forever and never learned to read and write without the precious gift of an alphabet. And we are not born with immortal life; nor can we earn it by our own effort; it is essentially a gift.

This is the idea that Paul found so hard to put across. His fellow Jews were working themselves to death in trying to work their way to heaven. They thought they could earn God's favor by scrupulous obedience to a multitude of rules and regulations. They thought, for example, that circumcision was a divine demand. Without it, God wouldn't accept you. With it, he wouldn't reject you.

And there are still multitudes of people who think that they can earn immortality as a reward for keeping rules and regulations. They conceive of God as a sort of heavenly book-keeper, posting the record daily. And when you die he totals the credits against the debits and decides accordingly. So the part of wisdom is to do enough good deeds to outweigh your sins and so end up with a favorable balance!

This is what Paul and the Reformers meant by the difference between Law and Gospel. The Law is that teaching which tells you what you should do and what you shouldn't. Its whole weight rests on you. It is basic to ancient Judaism and modern Catholicism. The Gospel is God's free gift; you can not earn immortality; that's the Protestant conviction.

III

The third thing I want to say about the Christian idea of immortality is an important corollary of the second. Immortality is God's free gift, but *it is only for those who prove to be capable of it.*

We spoke of it as a gift, as education is a gift. A gift must be received and utilized or there is no real transaction. We are not born with an education, but we are born with a capacity for it. We are not born immortal, but we are born with a capacity to put on immortality. A child may be given the alphabet, but that does not guarantee that he will become educated. Unless he uses his own capacity he has not received the gift. Every man is given the gift of immortality, but not every man uses his own capacity for it, so he never really receives it.

One of the most famous and controversial fine points of theology is called the "doctrine of election." In essence it deals with those who are elected, or chosen, for immortality. The classic formulation of it has been that God arbitrarily decides. Man has no part in it. It is a free gift. But in my judgment an old preacher who was short on book-learning but long on practical experience with men and God came closer to a real doctrine of election. He said that there were three votes cast for every man. God casts one vote; the devil casts one vote and the man himself casts one vote. Everyone knows which side God is on; and everyone knows which side the devil is on. So the matter depends upon the man's own vote! He chooses whom he will serve. "God," says Paul, "desires all men to be saved and come to a knowledge of the truth." Whether we will or not depends upon us.

There is always a danger of becoming sentimental about those who die. It is so soothing to sing about a beautiful isle of somewhere for everyone. But that is not Christianity. Christianity is not sentimental about death. It is very realistic. If a man is not the kind of person who was at home with God in this world, there is little reason to think that he will be at home with God in the next world.

Paul crowns his letter to the Romans with two chapters describing the ethical quality of the Christian life. He closes them with the word, "put on the Lord Jesus Christ." His summary of how a Christian ought to live is in terms of how Jesus did live. As Dr. Moffat translates the passage, "put on the character of the Lord Jesus Christ." If a man isn't growing more Christ-like here, he'll hardly find a congenial place where Christ is. The Christian point of view is that he who has the qualities of the Son has life; he who has not the qualities of the Son has not life. Immortality, God's free gift, is not received by everyone.

IV

Finally, the fourth thing I want to say is that *there is no reason to think that the immortal life is going to be repetitious of this one.* That we will be better off, that we will have new and larger opportunities, does not mean that we can or should forget our present situation. We have opportunities which we shall never have again. Death is a deadline that we have to beat. There will be other and better editions to be published, but we will not be able to put into them what we have a chance to put into this one.

The great books that we do not read now, we will not be able to read then. The glorious music we do not appreciate now, we will not be able to hear then. The opportunities for forgiveness and reconciliation we have now, we will not have again. The work we don't do now, because we are lazy or indifferent, is work we'll never get to do. Opportunities knock but once. The men who attended our Palm Sunday breakfast will recall Dr. Odiorne's comparison of two soldiers who were assigned to guard Abraham Lincoln's life. The first was responsible for getting him to Washington, which was no mean assignment. It had been predicted that he would be assassinated even before he was inaugurated. And there was a plot in Baltimore, designed to do just that, which was discovered and circumvented. This man left no stone unturned, and no eventuality unprovided for; he was virtually sleepless for two weeks. And he got Lincoln to Washington. The other man was assigned to the routine guarding of the President's box that fateful night in Ford's Theatre. He had probably done it many times before. He may have been a little bored with sentry duty. At any rate, when John Wilkes Booth appeared on his murderous errand, the man who should have been guarding the President was in a nearby saloon. He missed an opportunity that not even a gracious and almighty God will ever restore.

Immortality does not detract from the terrible urgency of our life here. As an ancient Psalmist put it, "the years of our life are threescore and ten . . . so teach us to number our days that we may get a heart of wisdom." Or, in the beautiful phrase of a modern saint, "teach us to love our loves with an added tenderness, because the days of love are short."

A few years ago there was a full-page advertisement which showed a transparent man ringing the doorbell of an insurance agent. "It can't be Beany," said the caption in large letters. "Beany's dead." But it was Beany, trying to take out some more insurance for his family. The agent had to tell him that it was too late. The truth in that is deeper than the moral of buying life insurance in time.

(*Turn to page 43*)

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The Case of the Red Headed Boy

GEORGE STOLL

For some years George Stoll, retired Louisville, Kentucky, Industrialist, has headed the Committee on Institutions of the Council of Churches of that city. He has organized 200 representatives of the Council in an energetic committee to study the institutions of that city and county, and help them serve the less fortunate in the spirit of Jesus Christ. At our request, Mr. Stoll will contribute a brief item each month, offering one definite suggestion in which men's groups may definitely serve their community.

A STATE parole board was meeting at a state reformatory. The first man up—we call them boys—was a red headed boy in his early twenties. He had a discouraging record. Like many boys in prison he had come from a broken home. He had been in two homes for delinquent boys, then in two prisons. Altogether in four correctional institutions. He had violated two felony paroles. With a record like that his chances to be given a parole were poor.

But on that parole board was a man who in World War II had lost his only child—a red headed boy. Despite warnings from colleagues he offered to take the boy.

Then came the effort. Every Sunday, and sometimes during the week, the man talked with the boy. For eight months there was uncertainty. Then gradually the red headed boy came to see life in a different light. He decided the right way was the best way to live. The man kept up his attentions—still keeps them up—and the boy is doing fine. A different expression is on his face. He realized maybe he was the one out of step.

What are the ideas of the man who did this big job? "You have to care for the boy and make him realize you care about him genuinely—for his own sake. Unless he really believes you care about him—that somebody really cares—he is likely to have lost confidence in humanity and feel as so many in prison do—that he is rejected, guilty, and that every man's hand is against him. And when a man or boy feels that every man's hand is against him, is it surprising that he is against every man? That's what people call anti-social."

Sounds pretty reasonable doesn't it? We should know these parole board members better — learn some of what they have learned.

One fine thing a prison committee man can do might be get himself a red headed boy—or well, maybe it's not just a question of the color of the hair.

Prison people tell us there are many boys in prison who ought not be there. When you read that a parolee went wrong, as some do, remember that the big majority go right and that if not out on parole he'd have come out eventually.

This is not a light or a merely sentimental matter. One state with a slightly larger population has a thousand less in its prison. At a dollar and a half a day per man that is fifteen hundred dollars a day or a half million dollars a year! Besides that there are relief costs for prisoners' families and income tax losses because the men are not earning. But the dollar loss is a small thing compared to the loss of the man!

The thing parole boards are concerned with is "When should the man come out"? For he is coming out. If you don't electrocute him you'd better rehabilitate him. The best known process of rehabilitation is usually well handled parole.

Taking a red headed or black headed or any other headed boy is not the only thing you can do to qualify as a follower of the man who said he came to give deliverance to captives and inasmuch as ye did it unto the least of these my brethren ye did it unto me.

The parole laws need bringing up-to-date. Skilled, competent lawyers are in our churches. Their help in getting the best laws framed is of great assistance and may keep many a boy from getting a worse deal than he should.

Then why not, in selected instances, more probation with restitution and an installment fine? Suppose instead of going to prison you had to pay $5.00 a week fine for some years, accept supervision—wouldn't you try to make good? One county in Kentucky once had only one man in the reformatory and he was the warden. Asked "how come" the warden said, "Oh, it's a small county. They probate them." (Probation, you know, means not sending to prison; parole is supervised release after spending part of a sentence.)

The pledge of no unfavorable public criticism often brings self-criticism from managers of institutions. And the fact that no confidence has ever been known to have been violated by a committee man causes him to be given much information and problems to help solve. The educational director, the chaplain, the

farm manager, the recreational director—these are men worth knowing and helping.

Let's ask a few questions based on observation.

1. Ought not every sentence be closed with a period of supervisory assistance to help a man get started right? This is being studied and for it legislation is being prepared. We've been helping the best risks get a start; let's help the others, too.

2. If it be true that 40% of crime comes from 2% of the population who are feebleminded, ought not special study be given to have institutional care for these unfortunates — perhaps enabling self-support?

3. If in workhouses are some people who have been there as many as 100 times, ought we not provide custodianal care and study to reduce recidivism?

4. One man can study incentives. Incentive instead of fear is the thing that made America's great industrial advances. "Good time," that is, so much time off a sentence for good behavior, is good but it is only one. Increased wages, part sent to the prisoner's family—part held as a fund to be given him when he goes out, have been helpful in one state.

If one man takes one of these areas for study and report, another takes another, interesting sub-committee reports can be made. Interesting papers can be read at the monthly meetings.

Then let's look at the question of the groups, denominations, races, areas. How come some denominations do so well? Jews in our area do better than most. Why?

One factor is clearly economic. Some people seem to feel you have to be a radical to love your fellow man. Failure to save and invest money is clearly a characteristic of men who get into trouble. Some men don't know a corporation is a plan enabling men without enough money to own a business, to own a share in that business. The humblest can own a share in the greatest.

One day the dean of our school of social work and I were going into the prison and we heard small children's voices. I said, "What could small children be doing here"? It proved to be coming from the interview rooms where men were receiving visitors. As we looked in we saw two strong, well built young men talking through the separating screen to two young women who were probably their wives. One young woman had broken down. Tears streamed down her face. The other had such a look of despair as I hope never to see on a face again. And I wonder if it could be that those two men were some who need not be in the prison—if somebody worried with what can be done to the least of these.

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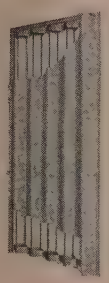

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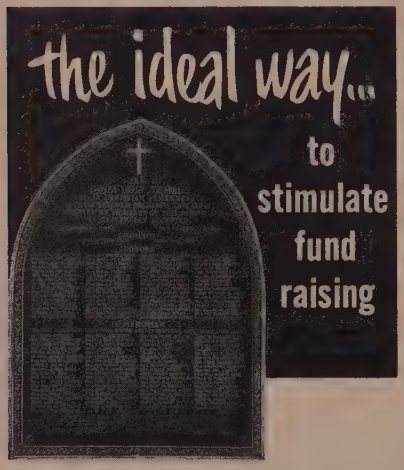

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EDITED BY MRS. JOYCE ENGEL†

A POSSIBLE ANSWER IS . . .

Grandma's Doll House

MARGARET RATCLIFFE*

ALL of you, my dear Sisters of the Cloth, are only too familiar with the age old mother and daughter problem which comes all too frequently to the parsonage in one form or another. This last week, for instance, Marion arrived with some roses and remained for over an hour relating the difficult time she was having with her mother who is now living with her. "Really", she sighed, "at times I just don't know how to handle mother for she is becoming so stubborn. It gets me so upset that I am too nervous to manage my household as I should. Not only so but she, who feels she is older and wiser, is continually interfering with my method of handling my children. No longer does it seem to be my home. Indeed I just have to be able to handle her. I've even threatened to put her in a guest home. Of course, sometimes she is very lovely, particularly to outsiders, but when she gets one of these stubborn spells, nothing suits her. I wish I knew what to do, for the situation is completely spoiling our home and making a nervous wreck out of me."

Two days later in came Mrs. Black who also lingered an hour or so seeking help on her problem. "Since I have come to live with my daughter Jane, I've really been most unhappy. No longer do I feel that I have a home of my own. Jane has many good qualities, but she is very untidy and the house would be in an awful state if I didn't pick up everything. It worries me for I think Jane should realize that things should be kept in order and assume some responsibility for such, but she resists my mentioning anything to that effect. I try to encourage her when there is any small attempt at order, but she doesn't seem to care. Furthermore, she has no system, just gets up whenever she pleases and stays up late entertaining or going out to parties. This to me creates a very unhealthy atmosphere in which to rear a family. Anything I try to do to improve the situation she regards as interference and seems to resent my very presence. I wish I could have remained in my own home."

In the light of the above I wish to present Grandma's doll house as one possible solution. While enjoying afternoon tea with Mrs. Joyce and raving over all the precious antiques in her 150 years old house, situated on a half acre of beautifully landscaped ground, she asked, "Would you be interested in seeing mother's doll house?"

She led the way to the other side of the lot where beckoned an attractive little white house with large windows. "Before we moved up here," she confided, "Mary, our daughter who had become attached to her doll house, insisted that she wouldn't move without it, so we secured a truck and brought along the doll house. In a few years Mary outgrew the doll house. At that time I was worried about mother who lived too far away, for I hated to have her living alone in case of accident or illness and thought of bringing her here to live with us. However, I knew the problems that could arise from that arrangement. Suddenly I thought of the doll house. Why not build a tiny house for mother

*Mrs. George B. Ratcliffe, Milton, Massachusetts.

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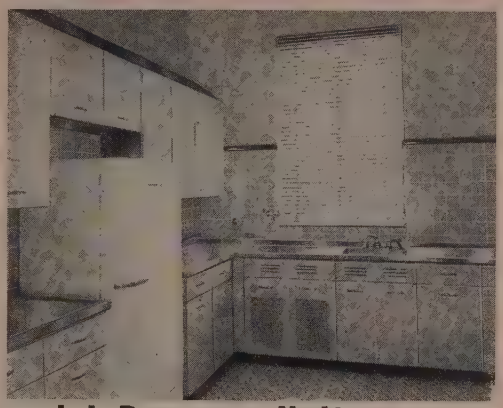

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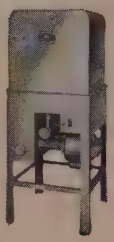

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right here on our lot, incorporating the doll house?"

And that is what they did, with the result that grandma and the Joyce family are most happy about the arrangement. Grandma has the independence and quiet of her own small home, which she dearly loves, and the four Joyce children have the freedom of their house without feeling they are disturbing grandma. Not only is grandma near enough so Mrs. Joyce can rest assured she is well taken care of, but she is always on hand to watch the children and to enjoy their company.

The house is small but it is adequate. It has a living room, bed room, kitchen, bath and closet. The living room has three large picture windows, as grandma likes to enjoy the pleasant view from the three sides; the kitchen is complete with a combination electric stove, refrigerator, and sink, plus cupboards, a table and two chairs. A cloak room, three piece bath including shower, and a bedroom complete this house which is so small that it is inexpensive to heat and grandma can easily take care of it herself.

Immortality, the Gift of God

(*From page 39*)

I close with this. Peter Marshall tells of a home in which the only son was stricken by an incurable disease. Month after month the mother played with him, read to him, cared for him, never once breathing what was in store. But as he grew no better he gradually came in his own mind to a realization that he wasn't going to get well, and one day, after his mother had been reading to him the tales of King Arthur and his Knights of the Round Table, he said: "Mother, what is it like to die? Mother, does it hurt?" She pretended that she had to go to the kitchen; as she did so she prayed for guidance. And what she needed came. "Kenneth," she said, on her return, "do you remember how you used to go to sleep in mother's bed? That was not your bed; it was not where you belonged. In the morning, to your surprise, you would wake up and find yourself in your own bed in another room. You were there because your father loved you and carried you there in his arms. Death is just like that. We wake up in another room—our own room where we belong—because the Lord Jesus loved us." That's Christianity. We *will* be better off in the room he has prepared for us in the Father's house!

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DAVID A. MacLENNAN*

IN the Canadian province of New Brunswick there is a road much visited and discussed by tourists. Its chief attraction consists of the apparently magnetic properties of that section of the terrain. On what appears to be a level stretch of highway, a halted car moves forward (or backward) as if drawn by some mysterious force. Actually the "pull" is an illusion, as the road is not level but part of a hill whose slope is imperceptible. On March third of this year of grace and hazard many travelers will move along a road which has a truly magnetic hill drawing them forward to the supreme sacrifice of history. The road is what a mediaeval saint called the Royal Pathway of the Holy Cross. The hill is Calvary. On Ash Wednesday—to give the first day of Lent its old, familiar name (so called because of the practice of marking the foreheads of the faithful with ashes to denote penitence) Christians begin the annual journey in imagination, faith and love along the road which our Lord took to his suffering and death and resurrection. Even those of us who do not "keep Lent" in any formal fashion increasingly value the rich opportunities the season affords for meditation on the mighty acts of God in the life and death of Jesus Christ.

Why is it that the Cross exerts such strange fascination upon men's minds and emotions? Why does this instrument of agonizing death lead the generations on? Here our words falter and fail; here our most profound explanations prove inadequate. Somehow the living God in all his love meets us in that Man upon the Cross as nowhere else. Somehow on what Bunyan called "that little place ascending" we know, to use the memorable words of a learned and acute Christian thinker of our time (Rosenstock-Huessy) man is a loved soul. In what happened there once and for all, and which happens again as we confront it and respond to it with loving acceptance, we who have no hope in ourselves are given hope. God, in whom we may have believed vaguely, becomes real, commanding, transforming. We know that He must love the world to die for it, that "he loved me and gave himself for me" and for all men. Further, such love impels us to be cross-bearers, for

Love so amazing, so divine
Demands my life, my soul, my all.

*Professor of Preaching & Pastoral Care, Yale University Divinity School.

Yes, the Cross of Christ is the center, the core of creation; the key to the riddle of life; the divine law by which we must live. Having said this, we have said little to explain the power of the Cross. But a fairly recent story (whose source is unknown to me, but which I note Dr. George A. Buttrick used in his most recent book on religion and education) suggests what hosts of men and women know to be true. One day in the heart of London, a "Bobbie" found a small boy crying his heart out. "What's the matter, my boy? Can I help you?" asked the policeman. "Oh," said the child, "I am lost." "Well, don't cry. We can fix that. Where do you live?" "If you will take me to the hill where the white cross stands, I can find my way," answered the lad. Lenten Sundays, and Holy Week provide singularly effective times in which to take our people to "the hill where the white cross stands." For it is the one fixed signpost where God's children of every sort, age and condition can find their way home. Begin with the wounds of Christ, urged Luther. If we do not, can we or those who look to us for help, ever hope to understand Christ or his gospel? In a sense deeper than many have thought, the Gospel hymn expresses the truth, "the way of the Cross leads home."

ON PREACHING THE CROSS

As we prepare to witness through our sermons and services to the truth of "the greatest drama ever staged," it is salutary to remind ourselves of what we know. In our own pilgrimage and preparation certain directives are given:

(1) Dwell much in personal meditation and devotion on the love which flames forth "from the foundation of the world" on Golgotha. In that inextinguishable blaze our sin,—our possessiveness, greed, pride, and all the other ugly accompaniments of our waywardness—can be consumed. If like the pilgrim, we have found the burden of our sin and guilt loosed and rolled away, we can speak convincingly to others who are tempted to believe that the Good News of unmerited forgiveness is too good to be true. Then, from first-hand personal experience, we will "speak that which we do know."

(2) Avoid oversentimentalizing the tremendous story on one hand and an arid intellectualism or theological rigidity on the other. Too easily we treat cosmic drama of God's action in Christ

as we tend to treat a moving play in a theatre or on television: shed a tear or two and go on our way unaltered in our attitudes and actions. Or, repelled by an individualistic, narrow, traditional piety, we carefully exclude or soften the inherent emotional appeal of the divine sacrifice.

(3) Be more concerned with holding up before men the One who being "lifted up" has power to draw them, than with upholding a particular theory of what was done there. Assuredly, if we are faithful exponents of the truth we must "theologize," and as clearly as we can. But men are saved not by their theory of the atonement but by the fact the theory seeks to interpret. A distinguished philosopher (Arthur James Balfour) once said, "If the Atonement were not too wide for our intellectual comprehension, it would be too narrow for our spiritual necessities." It was an able theologian, James Denney of Scotland, who once said to a congregation that Protestant though he was he wished he might hold up a crucifix before them and cry, "God loved like that!"

(4) Let the "whole counsel of God" speak through the Word of the Cross. In 1954 as in every year, men and women, boys and girls need to know that they have sinned and come short of God's demand; they need the glad assurance of his forgiveness. This need is primarily, profoundly personal, but it is more than judgment and mercy declared on individual wrongdoing. Is any wrongdoing ever solely individual? We must show our fellow-sinners—honestly, and courageously—that each of us is involved in the social evils which crucified our Lord. "I am part of the sin of war, of economic exploitation, of racial discrimination, of political corruption and ineptitude." Repentance, realized forgiveness, "a new creation," a more excellent way of human relationships, active participation in the redeemed community—all this must be declared. With the demands must be linked his promises. With his promises must be declared the assurance of God's victory. For the symbol of our faith is not a crucifix, but a transfigured Cross. In a sense he hangs and suffers there the victim of man's iniquity; but in another glorious sense, the cross is empty. Therefore, in all our Lenten, Good Friday preaching we must:

(5) Preach Christ crucified and *risen*. The anniversary of the day of his dying is *Good* Friday because the third day came, and with it his glorious resurrection. We celebrate not a martyrdom, but a divine sacrifice vindicated by the response of the universe whereby God raised him from the dead that he might live forevermore. A Protestant bishop who served in World War I, told of two brothers serving together. One saw the other blown to bits by a hand grenade.

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When the action subsided, the survivor went into a dug-out, took a sheet of notepaper and on it drew a sunrise and a cross, writing beneath it, "God is love." He pinned the paper on a wall to remind him that God lives and that suffering and death are not meaningless. That simple Christian in the hell of war and personal bereavement sensed as an early church father said that Christ turns our sunsets into sunrise. Beyond the crucifixion is the resurrection. God has the last word. As Faber's hymn puts it,

Victory remains with love,
Jesus our Lord is crucified.

"That I may know him," said Paul, "and the power of his resurrection and the fellowship of his sufferings."

SERMON SEEDS FOR LENTEN PREACHING

Six Sundays are available in Lent, and on them you may wish to take as many "words from the Cross." If you prefer taking "the seven words" there is no reason why you should not begin with the Sunday preceding the first in Lent. In the seventh century the 40 days of Lent were lengthened by designating three pre-Lenten Sundays, and this year in the liturgical churches February 28 is known as Quinquagesima Sunday (from fifty calendar days before Easter). So you are in good company, if this means anything. Even if you participate in a three-hour Good Friday service, you may find it rewarding to base six or seven sermons on successive Sundays on the words reported by the four gospel writers to have been uttered by the dying Saviour. Many books on this theme have been published, and doubtless many more will be. Some of them contain fruitful ideas worth pondering, adapting and transmitting. Try making your own meditations or sermons. Brooding over the evangelists' record of his last hours in the light of all that they mean to you, and could mean to moderns living lives of quiet desperation, will make you creative in your preaching. "Forgiveness, Human and Divine;" "What Death Could Mean;" "Christ Taught Us to Care;" "Black Despair and the Way Through;" "Christ and Our Elemental Needs;" "What Calvary Completed;" "The Victory of the Cross." These are themes which you will phrase in your own way, and which I would like to develop if I had a "continuing congregation."

2. Another series on the Cross which has appealed to many portrays "Characters in the Greatest Drama." You may know how such masters of our art as Dr. Leslie D. Weatherhead, and Dr. Edwin M. Poteat have done this (*Personalities of the Passion,* and the trilogy by Dr. Poteat—*These Shared His Passion,* etc.). In one Lenten season I announced a series with such titles as "The Churchmen," "The Governor," "The Informer" (Judas Iscariot) "The Sailor Afraid of the Sea" (Simon Peter), "The Crowd;" "Public Enemy Number One;" "The Victim Who Became Victor," etc. You will think of others, such as Joseph of Arimathea, the mysterious fugitive (John Mark who fled the soldiers who arrested Jesus), the women who stood by the Cross, the soldiers, "they that passed by." To the meagre but meaningful clues to their character and action furnished by the gospels, you will draw on legendary material, and on your own reverent imagination. Such portraits can be drawn vividly, and both instruction and evangelism result.

3. Another briefer series on "The Cross Today" could have for titles: "Around the Cross," "Over the Cross," and "Beneath the Cross." For the first, these texts suggest themselves: Luke 23, verses 35, 36, 47, 49. In this sermon you could deal with the groups who watched him die, and who directly or indirectly contributed to his death. "There they crucified him." Who is meant? (a) the crowd. "The People stood beholding." Persons whom he loved, believed in, helped. (b) "And the rulers also scoffed at him." Loyal churchman, trusted leaders, respectable citizens—the "best people" were among the rulers, and still are. (c) "And the soldiers also mocked him." Not all soldiers did then, or do now; but military life "depersonalizes" men. (d) "And all his acquaintance and the women that followed with him . . ." They loved him, and their love cast out fear, if not their deep sorrow.

For the second sermon, "Over the Cross," the scriptural basis is John 19:19-22. Here you could make a character-study of Pilate; using the danger signals flashed to him during his encounter with the one Prisoner who gave the Roman governor an immortality of infamy. What were these "signals?" (a) The voice of conscience demanding

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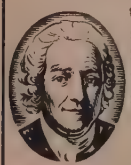

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justice; (b) the voice of superhuman goodness, of holiness, of mysterious "otherness" in Christ, inspiring awe, respect, fear; (c) the voice of love, the warning from Pilate's wife. And then Pilate wrote the inscription "over the cross." If Pilate's writing was intended to infuriate or to placate the Jews, or expressed a grudging acknowledgement of the kingliness of the crucified we may not know. We do know that it was truer than Pilate or the others could have dreamed: He is the king of all the world, and of his kingdom there shall be no end. Do we acknowledge his right to reign, in our lives, our community, our nation and world?

"Beneath the Cross" brings in "one Simon, a Cyrenian, who passed by . . ." (Mark 15:21) An introduction might quickly answer the questions, Who was Simon? Why was he chosen? Could something like his experience happen to us? You go up to the city, or down town one day on a perfectly reasonable bit of business, and you encounter Christ and the claims of his cross, and life is forever different. You become a conscript of the cross. Then you help your people look at Simon beneath the cross—and themselves sharing Christ's burden. It may be the result of a chance meeting. Decisive as it later proves, it may be—usually is—unwelcome at the time. But as one said of Moses, so we may be "frustrated into sublimity." For all noble living begins with the acceptance of the Cross, and is centered in Christ's love forever after.

4. Another trilogy of studies of Christ and his cross attempts to clarify some of the meanings of the Cross: What did it mean for Christ? for God? for us? Years ago the late George H. Morrison of Wellington Church, Glasgow, Scotland, published a striking little book on these questions. Long before Dr. Peter Marshall made the staccato style and format of sermons popular, Dr. Morrison used it in this particular study. Others may have published sermonic treatments of the same pivotal questions. But you and I should give our answers, and help others to saving insights into the significance of history's crucial action.

PALM SUNDAY SERMON SEEDS

As on this day Christ entered the city near which he was to suffer and die. It is a strange coronation we witness, and a short-lived triumph. But throughout the Christian era, preachers have seen in it the divine invasion of the kingdoms and cities of this world; the courage and compassion of the Lord; the parable and prophecy of that day when the kingdoms of this world shall become the kingdoms of our God and of his Christ.

1. One sermon subject is suggested by Mark's brief verse describing what Jesus did on the first day of his last week: "And he entered into Jerusalem, into the temple; and when he had looked round upon all things, it being now eventide, he went out to Bethany with the twelve." (Mark 11:11). (a) He rode into the nation's capital, a king. He enters into our city. What does he see? (b) He entered the Church. He made a survey. He loved the Church, he loves it still. How would he appraise our church today? How would he find us—his members? (c) He entered the home of his friends. And what he saw in church and state and family strengthened his will to save us all.

2. On the threshold of his tragedy and triumph a sermon on the Cross may be preached using the dimensions of the cross symbolically. Moffatt's translation of Galatians 3:1 is a dramatic, gripping indictment: "you who have had Jesus Christ the crucified placarded before your very eyes." Even in a secularized culture it remains true. What does it signify? Are we also "bewitched" as were the Galatian Christians Paul rebuked? Graphically this sermon would recall (1) the Cross points upward—high as heaven. (2) It goes straight down into the earth. As deep as hell, the hell of our sin; as deep as the grave. The Good News of the Cross gives deep treatment to our sin, and overcomes the sharpness of death. (3) The arms of the Cross are outstretched to enfold the world. Only the twisted cross can symbolize exclusiveness. (4) The cross is a sign-post, giving us direction; an instrument of communication.

One kingdom only is divine,
One banner triumphs still;
Its King a Servant, and its sign
A gibbet on a hill.

HOLY WEEK PREACHING

From Palm Sunday to Easter more Protestants than ever before demonstrate willingness to observe the seven days that shook the world. Cynicism aside, we are grateful for this concern with Christ's last week. You will have explored several possibilities, including the "Seven Last Words;" the events of each of the days in that sad and splendid week. Why not use Monday through Thursday as occasions for a series of doctrinal-devotional studies of truth in our basic relationships? "In the Light of the Cross" we could examine (1) Our knowledge of God, (2) Our estimate of man, (3) Family and friendships, (4) salvation. If the type of Good Friday service we have lends itself to preaching, a fifth sermon could deal with our redemption in the light of Christ's sacrifice, and the preceding sermon (4) could deal with the Church, the community of the redeemed; or with the Sacrament of the Lord's lasting supper on the traditional anniversary of its institution. Such a meditation as this last,

illuminating the deep meanings of the sacrament, would lead the preacher to say: "And now, being clean through the Word he has spoken to us on his Cross, let us receive in our hearts by faith the sacrament of Calvary: This is my Body . . . given for you. This is my Blood, shed for you."

GOOD FRIDAY PREACHING

Some one observed that it is no use trying to skip from Palm Sunday to Easter Sunday; the only route to Easter Sunday runs straight through the desolation of Good Friday. This is why that which the Church calls Holy Week is at once the most dreadful and the most blessed week of all history. On Good Friday we rightly glory in the Cross, join Saint Paul in resolving to know only Christ and him crucified (1 Corinthians 2:2). But when Paul thus spoke it is unlikely that he concentrated at all on the physical pain of Jesus' crucifixion, for not in its horror lies the power of the Cross. To be preoccupied with the details of the "agony and bloody sweat" would impress the apostle as a perversion of the gospel of the Cross. While no one should forget what was done to our Lord by men, the significance of the Cross lies in what Jesus did. All that he asked to save the world was a cross whereon to die, said a saint. Why Paul turned again and again to the Cross, made it central in his message, was that it was "the instrument of the amazing act of love and self-giving which sets men free." This is the mood, the emphasis, which should dominate our Good Friday preaching. We see Jesus on the Cross, the eternal Judge of all the powers of evil, and the eternal Saviour of men. To be saved we must confront this heart-breaking truth that we are judged, condemned, but always realizing that it is the judgment, the condemnation of holy love. And no sooner have we heard the verdict than we feel a divine hand lifting us up. He is our Judge and our Saviour. "Behold then the goodness and severity of God." Is there not a sermon here? Why not take two tremendous affirmations which focus this truth—John 12: 31, 32: "Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth will draw all men unto me;" and Galatians 6:14: "Far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world has been crucified unto me, and I unto the world." One obvious plan for such a sermon would follow certain questions: Why is the Cross the focal point of the Christian message? Why do we glory in it? How does the Crucified judge and save us? Another Good Friday sermon could relate the:

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when Jesus of Nazareth died on it. There has been a dialogue at the Cross ever since.

I. There was a dialogue, a debate, among the soldiers of the execution squad. Not all were interested, but some were. (Matthew 27:35). Soldiers ask questions, argue, speculate. Their subject on that black day would be the condemned. Their questions: What's the score? Is this what comes to a man of faith and goodness? Where is God? Yet all the time Another was speaking to them through Christ: this is the key to the riddle of life, here is the secret of great living. And the Other awaited their response.

II. Dialogue between sensitive souls, confronting the suffering of the innocent. "There were also many women there looking on from afar, who had followed Jesus from Galilee, ministering to him." What is the use of such suffering? Can God be love and permit this cruelty? And all the time God was answering, speaking through the suffering servant of Calvary. No easy, complete solutions to the problem were given, but something better: there is no life except through death, no gain except through loss, no crown without the cross. And for us and our dear ones who suffer, the New Testament insight comes: "The pain God is allowed to guide ends in a saving repentance, never to be regretted, whereas the world's pain ends in death." (2 Corinthians 7:10). Intellectuals cannot help much, but the saints get through deep waters quite easily.

III. At Golgotha there was the dialogue between the two thieves and Jesus. (Luke 28:40). Is there forgiveness for the worst sinner? It was no one-way conversation. God heard and answered in Christ: "Today thou shalt be with me. . ." The Cross is the door through which the Father comes running to welcome the penitent prodigal back to the family, and home!

I know not how that Calvary's Cross
A world from sin could free,
I only know its matchless love
Has brought God's life to me.

IV. Most revealing of all was the dialogue between Christ and his Father. The Gospels report one side of it: "Father, forgive them . . ." "My God, why . . . ?" "Father, into thy hands . . ." Was there response? As no where else, and we are here and have the grace wherein we stand because God answered. The answer was the resurrection. And ever since men have known that he is the victor. "Remember Jesus Christ . . . risen."

Still the dialogue proceeds. Now it is between the soul and God. Across the same sharp issues it moves: What is life's meaning? Why do the innocent suffer? How can we be forgiven? Will love and goodness and truth ever win? We must listen for God's answer. And we cannot hear and know unless we respond to what he has spoken and done in the life and death and victory of the Son of his love. Our response is the decision of our lives. On the answer we give depends the reply which comes back from him.

EASTER PREACHING

Of course every Sunday is Resurrection Day, but it is so to the man of faith because of what happened on the first Easter. Few preachers in 1954 need to be recalled to the central emphasis in Easter preaching. While the Gospel brought life and immortality to light, Easter is more than a festival of immortality. Of course it is a day of eternal hope: because he lives we too shall live who are "in Christ." But supremely Easter celebrates the victory of God in Christ over sin and death and time.

If you have preached Easter sermons for five, ten, a dozen or more years to the same congregation you may find yourself biting the end of your pen, or gnawing your finger-nails in a vain hope of inspiration if not sustenance! Fret-not: neither be afraid that variations on the same theme will be unwelcome. Here are some possibilities which you can work over, lacking better:

1. The Easter Secret. Text: Romans 6:9—"Death had no more dominion over him." Etch in the two pictures of the disciples, before and after the Event. Indicate how the secret communicates assurance, victory, for us today, concerning our beloved in the Unseen, concerning the future of the Great Cause of Christ's kingdom.

2. "Resurrection Now!" Text: John 5: 25, 28—"the hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." It can happen here, and now!

Point out the use of the present tense in New Testament references: "This *is* life eternal . . . He who has the Son has life . . ." and others. Tell the people how Christ can bring them out of the tombs of deadening habit, of broken hopes, of killing sorrow. "Easter begins, like all deep things, in mystery, and it ends, like all high things, in a great courage."

3. The Easter Revolution. No, not any twentieth century political upheaval, but something infinitely more significant, is that reported by John in chapter 20: 14, 16. "And she turned herself back, and saw Jesus standing. . ." (a) It was a revolution in Mary's conception of her Master. Easter still works a revolution in men's thoughts of God and Christ. The revelation induces a revolution in our views of reality. (b) The first Easter turned the disciples' little community upside down. What had been a tiny secret society became the

holy, catholic church. (c) The Easter revolution transforms our attitude toward death. Physical death cannot sever our most precious relationships.

4. Invincible Assurance. 1 Corinthians 15:20 "But now is Christ risen from the dead;" and 2 Timothy 1:12 "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day." Here is our tremendous certitude. Of what are we assured? Of God's unfailing care; that the best rises victorious out of the worst; that death is conquered.

When the anxious hearts say,
"Where?"
He doth answer, "In my care."
"Saviour, tell us, where are they?"
"In my keeping, night and day."
"Tell us, tell us how it stands."
"None shall pluck them from my hands."

5. Another fruitful theme was suggested (I think) by a sermon reported to have been preached by Dr. Boynton Merrill of Columbus, Ohio. Its title was "The Three Resurrections." Three texts could be Mark 16:6—"He is risen;" John 20:20—"The disciples therefore were glad when they saw the Lord;" and Romans 6: 4, 11—"like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. . . Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Resurrection one: the resurrection of Jesus Christ. The second: that of the disciples, the resurrection *in* the disciples. The third resurrection is that which should and can occur in us. Millions now living are already dead; they live as if Easter was only an affair of sentimental hopes, Easter bunnies, eggs, flowers. Expose yourself to the divine power, the living Lord of life and history. He is experienced first as an influence, afterwards as a Light, and at last and forever after as a Presence.

PARSON'S BOOK OF THE MONTH

Directed to basic human needs, and written with technical competence, readable English, and deep Christian faith are the volumes in the Westminster Pastoral Aid Books. (The Westminster Press, Philadelphia.) Edited by Russell L. Dicks, widely known authority on pastoral care, each book discusses helpfully such problems as derive from spiritual perplexity, marriage, old age, alcoholism, sorrow, sickness, handicaps, and death. Most recent is the brief study of death, entitled *And Peace at the Last,* by Russell L. Dicks & Thomas S. Kepler. (The Westminster Press, pp. 94. Oct. 1953. $1.50.) In vivid and sincere speech, Dr. Dicks relates his own understanding of dying, and gives help as

(*Turn to page 62*)

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1. Your wife did some work as a substitute teacher which brought in less than $600. She wants a refund of the tax withheld from her pay. You should—
   —a. Let her file a separate return to get her refund, then file your return claiming exemptions for both of you.
   —b. Advise her to file a joint return with you.
   —c. Each file a separate return claiming one exemption.
2. You obtain three loans; the first to buy business supplies, the second to make repairs for a tenant, and the third to pay your son's college tuition. You can deduct—
   —a. The interest on the first loan.
   —b. The interest on the first and second loans.
   —c. The interest on all three loans.
3. You own several types of securities. Which of the following is taxable?
   —a. Stock dividend (common stock distributed to common stockholders).
   —b. Interest on state and municipal bonds.
   —c. Interest on bonds of a tax-exempt educational institution.
4. You are the sole proprietor of your business. Your daughter worked for you part time and earned $595. She filed a return to get a refund of tax withheld from her wages. You can—
   —a. Not take a deduction.
   —b. Deduct her wages as a business expense and take a $600 exemption for her.
   —c. Deduct her wages as a business expense, but not take the $600 exemption.
5. Your inventory pricing method can be changed only—
   —a. If you are on a calendar year basis.
   —b. By permission of the Treasury.
   —c. Once during the life of your business.
6. You gave your church a corner lot for which you had paid $500. Its value at the time of your gift was $1,500.
   —a. You must pay a capital gains tax on the $1,000 increase.
   —b. You may claim a deduction of $500.
   —c. You may claim a deduction of $1,500.
7. Which of these is *not* a requirement in claiming the $600 exemption for a dependent:
   —a. The dependent must be a close relative as defined in the tax instructions.
   —b. Must not have had $600 or more of income.
   —c. Must not be claimed as an exemption by his or her spouse.
   —d. Must be a citizen of the United States.
   —e. Must have received more than half his or her support from you.
8. Your business is a partnership. Your partnership tax year—
   —a. May be a fiscal year ending the last day of any month.
   —b. Must be the same as your personal tax year.
   —c. Must be the calendar year.
9. You recently sold 25 shares of stock for a gain of $100. You had held these shares just under six months. You had no other "capital" transactions. Your tax on this transaction—
   —a. Is the same as for ordinary income.
   —b. Can not be more than the capital gains ceiling of 26%.
   —c. Is based on 50% of your capital gain.
10. You have made a gift of stock to one of your children. If the dividends from this stock amount to less than $600—
    —a. The dividends must be reported, but no tax is imposed.
    —b. They are taxed as a capital gain.
    —c. They do not deprive you of the dependency exemption for the child.

Answers to Tax Quiz

In all these answers it is assumed that transactions are made in good faith and no special circumstances exist which would alter the effect.

1. b. A joint return is best for husband and wife, except for unusual situations, including some involving medical expenses and capital losses. It's wise to figure the tax both ways before deciding. If your wife uses her exemption in a separate return, you are not allowed to claim it in yours.
2. c. The interest on the first and second loans can be deducted as business expense. The interest on the third loan is a personal deduction, unless you use the standard deduction.
3. c. Certain types of organizations, such as religious and educational associations, are not required to pay tax, but you still must pay tax on interest received from their bonds.
4. b. The wages are deductible if they are reasonable. The exemption is not lost, if she qualifies in all other respects, until her gross income reaches $600.
5. b. Permission must be requested within the first 90 days of the year to be affected, except that application to change to LIFO (last-in, first-out) method may be filed with your return for the first year affected.
6. c. Your deduction for a charitable contribution is the value of the gift at the time it is made. You are not considered to have realized a taxable gain when you give away property that has increased in value.
7. d. The dependent may be either a United States citizen or a resident of the United States, Canada or Mexico.
8. a. You establish your fiscal year when you file your first return after organizing your business. You may change it only with Government permission, requested at least 60 days before the proposed year-end date.
9. a. But if you had held the stock beyond six months you would have had a *long*-term instead of *short*-term capital gain. You would have been taxed on only 50% of the gain, and in no case would the tax exceed 26% of the gain.
10. c. The dividends are income to the child, provided the gift is considered genuine, and no return is required from anyone having less than $600 gross income.

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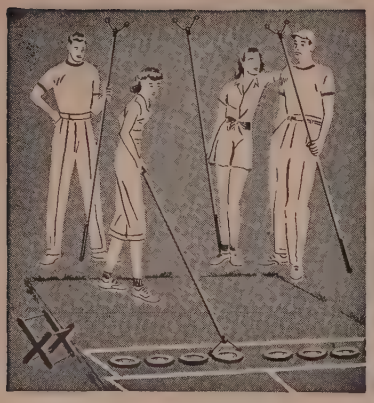

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Outlines for Lenten Sermons

by CLARENCE OESTREICH

A series of splendid sermon outlines for Lent are suggested here. The author used this material in his pulpit at Christ Lutheran Church, Corpus Christi, Texas.

I.

THE CROSS BOUND CHRIST

1. Deserted In Prayer (Matthew 26:36-46)
   a. He engages in prayer
   b. He encourages prayer
2. Despised By The Priests (Matthew 26:57-68)
   a. Reality of it
   b. Reason for it
   c. Results of it
3. Denied By Peter (Matthew 26:69-75)
   a. When he was forewarned, he felt strong
   b. When he felt strong, he forgot God
   c. When he forgot God, he fell into sin
   d. When he fell into sin, he was faced by Christ
   e. When he was faced by Christ, he felt sorrowful
4. Derided By The People (Matthew 27:19-33)
   a. Mob rule then
   b. Multitudes still deride him
5. Delivered By Pilate (John 19:13-18)
   a. Selfishness led to guilt
   b. Guilt led to weakness
   c. Weakness led to cowardice
   d. Cowardice led to injustice
6. Defended his Persecutors (Luke 23:34)
   a. Not for what they did, but for what he was doing
   b. Not for absolving them, but by interceeding for them
7. Desired By The Penitent (Luke 23:39-43)
   a. The picture of the cross leads to penitence
   b. The person on the cross draws the penitent
   c. The power of the cross gives pardon

II.

THE MAN OF SORROWS

(Used with colored slides)

1. His Coming—Into a World of Sorrow (Isaiah 53:1, 2)
2. His Contemporaries—Men of Sorrow (Isaiah 53:5b, 6a)
   a. The reason
   b. The remedy
3. His Commission—To Alleviate Sorrow (Isaiah 53:4, 5a, 6b)
   a. Sent by God
   b. Seen by the people
   c. Still his purpose today
4. His Committal—In Silence to Sorrow (Isaiah 53:7)
   a. What it meant to him
   b. What it means to us
5. His Compensation—Rejection In Sorrow (Isaiah 53:3)
   a. How universal
   b. How unreasonable
   c. How damnable
6. His Compassion—Vicarious Sorrow (Isaiah 53:8, 9)
   a. The righteous One for the unrighteous
   b. The innocent One for the guilty
   c. The living One for the dead
7. His Comfort—Assurance of Freedom from Sorrow (Isaiah 53:10-12)
   a. Sorrows that come from powers of sin
   b. Sorrows that come from powers of satan
   c. Sorrows that come from unforgiven sin
   d. Sorrows that come from powers of death

III.

THE CROSS SHEDS LIGHT

(Seven Words)

1. On Forgiveness (Luke 23:34)
   a. On the God who forgives
   b. On the man who needs forgiveness
   c. On the men who are forgiven
2. On Paradise (Luke 23:42, 43)
   a. Some will reject it
   b. Some will reach it
   c. They will be with the Lord
3. On The Family (John 19:26-27)
   a. Sheds a ray of indictment—on those homes that are not Christian
   b. Sheds a ray of enlightenment—on those homes yet to be established
   c. Sheds a ray of blessing—on those homes built on the rock
4. On Judgment (Matthew 27:45, 46)
   a. Judgment visualized
   b. Judgment realized
   c. Judgment personalized
5. On Suffering (John 19:28, 29)
   a. Its intensity
   b. Its intention

6. On Redemption (John 19:30)
   a. Redemption from—(death, sin, death)
   b. Redemption through—(Christ)
   c. Redemption for—(Giving glory)
7. On Death (Luke 23:46)
   a. Jesus was born to die—though without sin
   b. That we might be born to live —though with sin

IV.

WHAT GRIEVES MY MASTER SO?

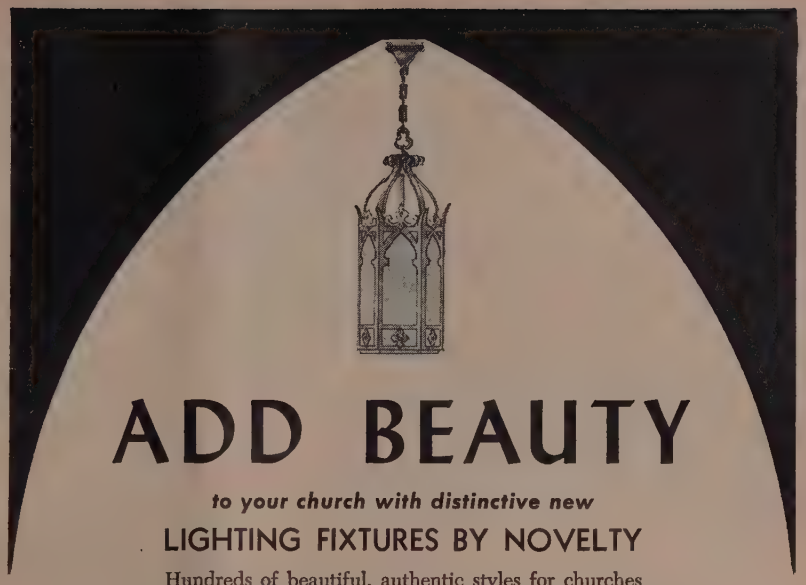
1. False Patriotism (John 11:47-57)
   a. The argument of Caiaphus
   b. The implication of God
   c. The result for the Jewish nation
   d. The implications for us today
2. Fearful Temptings (Matthew 16:21-26)
   a. Pre-conceived notions
   b. Pre-confined thinking
   c. Pre-conferred allegiance
3. Forward Denial (Luke 22:54-62)
   a. Forewarned
   b. Forlorn
   c. Repentant
   d. Forgiven
4. Formal Mockery (Luke 22:63-71)
   a. Under the guise of the highest court
   b. Under the guise of an illegal trial
   c. Under the guise of brazen wisdom which they felt needed no witness
5. Fierce Enmity (Matthew 27:15-31)
   a. The people's enmity
   b. How can we explain it
   c. How it still exists
6. Fatal Indifference (Luke 23:27-34a)
   a. The indifference
   b. The result of such indifference
   c. The prayer and wish of the Savior

V.

COMMANDS OF THE PASSION

1. "Strengthen Your Brethren" (Luke 22:31-33)
   a. How Jesus did this
   b. How we should do this
2. "Watch and Pray" (Mark 14:38)
   a. Gives us an insight into human nature
   b. Gives us an insight into human need
   c. Gives us an insight into human nurture
3. "Let Him Be Crucified" (Matthew 27:22, 23)
   a. A command of rejection
   b. A command that is regrettable
   c. A command that is re-echoed
4. "Behold the Man" (John 19:1-3)
   a. From the viewpoint of a scoundrel
   b. From the viewpoint of a scoffer
   c. From the viewpoint of a sinner
   d. From the viewpoint of a saint

(*Turn to page 63*)



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Call to Worship:

Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord: for he hath done excellent things: O sing unto the Lord a new song; for he hath done marvelous things: his right hand, and his holy arm, hath gotten him the victory. Praise ye the Lord.

Hymn—"Rejoice, the Lord is King"

MINISTER:

He is despised and rejected of men; a man of sorrows, and acquainted with grief. He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before the shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

And Pilate said unto the Jews, "Behold your King!" But they cried out, "Away with him, away with him, crucify him, crucify him, crucify him!" And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. And they that passed by railed on him, wagging their heads, and saying, "If thou be the Son of God, come down from the cross." The chief priests and the scribes mocked him, "If he be the King of Israel, let him now come down from the cross." And Jesus said, "It is finished: and he bowed his head, and gave up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the sun was darkened, and the earth did quake, and the rocks rent. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, "Truly this man was the Son of God."

But now is Christ risen from the dead!

Anthem "The Conquering King"
J. Lincoln Hall

Now Is Christ Risen!

MINISTER:

If Calvary had no aftermath
When Christ had struggled up the path
Of pain and death and tenfold woe!
If earth had closed upon the flow
Of matchless ministry and love
With naught of answer from above!
If God had rested in His wrath
And Calvary had no aftermath!

But Calvary had its aftermath—
Christ risen walked the garden path,
And bade sad Mary lift her eyes
And greet her Lord in glad surprise:
The time had come to cease from tears
And cast aside all mortal fears,
For God disdains to speak in wrath
And Calvary had its aftermath!

If Calvary had no afterglow
When Christ had suffered long to show
That love could tread a darkening road
And Patience bear a heavy load
Of human hate and bitter days
Yet still in faith uplift God's praise,
Then human hands would cease to sow
If Calvary had no afterglow.

But Calvary had its afterglow
When fishermen set forth to row
And toiled all night till Jesus spake:
"See! Cast on yonder side the lake."
Then laden nets and hearts deep thrilled
Forecast sea harvests he had willed.
Praise God! For all Christ's brethren know
That Calvary had its afterglow.
—John Dow

Anthem "As It Began To Dawn"
—William Reed

MINISTER:

Weary hearts, strained to the breaking point: anxiety, fear, defeat: the hopelessness begotten by dreams that had crashed: memories turned bitter by the galling experience of Calvary—thus laden the disciples went their ways. "That art the Christ, the son of the living God," they had cried, exulting in their new discovery. No man ever lived as he. But that was all gone now—all gone—the loving touch, the quiet voice that could flare in righteous indignation, and as suddenly be calm; the eyes that probed the inner depths of man's heart to humble and yet to cleanse, strengthen and renew. All gone. Their cup was bitter. And then, as the stirring breeze presages the coming shower on the fitful, sultry summer day, a breeze swept into their lives, at first softly and with a gentleness that but contributed more to their lack of ease, then compellingly, imperiously, evoking from them a new sense of life, raising with them a new, dynamic hope—he is risen! The Lord is risen! Praise ye the Lord!

Anthem "Easter Hymn"—Franz Abt

MINISTER:

It is written: "This is the day which the Lord hath made; we will rejoice and be glad in it." But it is also written: "The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." He arose. Hallelujah! Christ arose! He taught them that "the Son of man must suffer many things, and be rejected of the elders, and of the chief priest, and scribes, and be killed, and after three days rise again." He arose. Hallelujah! Christ arose!

Anthem "Why Seek Ye The Living Among The Dead?"—Adam Geibel

MINISTER:

Look, ye saints! the sight is glorious;
See the Man of Sorrows now;
From the fight returned victorious,
Every knee to him shall bow:
Crown him! Crown him!
Crowns become the Victor's brow.

Crown the Saviour! angels, crown him!
Rich the trophies Jesus brings;
In the seat of power enthrone him,
While the vault of heaven rings;
Crown him! Crown him!
Crown the Saviour King of kings.

Sinners in derision crowned him,
Mocking thus the Saviour's claim;
Saints and angels crowd around him,
Own his title, praise his Name:
Crown him! Crown him!
Spread abroad the Victor's fame.

Hark, those bursts of acclamation!
Hark, those loud triumphant chords!

*Field Secretary, The Lord's Day Alliance, Brantford, Ontario, Canada.

Jesus takes the highest station:
O what joy the sight affords!
Crown him! Crown him!
King of kings, and Lord of lords!
Hymn: "Look, ye saints! the sight is glorious"

This Is The Victory!

MINISTER:

"For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures, that he was buried, that he was raised on the third day in accordance with the scriptures, and that he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brethren at one time, most of whom are still alive, though some have fallen asleep. Then he appeared to James, then to all the apostles. Last of all, as to one untimely born, he appeared also to me. For I am the least of the apostles, unfit to be called an apostle because I persecuted the church of God. But by the grace of God I am what I am. . . . Now if Christ is preached as raised from the dead, how can some of you say that there is no resurrection of the dead? But if there is no resurrection of the dead, then Christ has not been raised; if Christ has not been raised, then our preaching is in vain and your faith is in vain. We are even found to be misrepresenting God, because we testified of God that he raised Christ, whom he did not raise if it is true that the dead are not raised. For if the dead are not raised, then Christ has not been raised. If Christ has not been raised, your faith is futile and you are still in your sins. Then those also who have fallen asleep in Christ have perished. If in this life we who are in Christ have only hope, we are of all men most to be pitied."

"But in fact Christ has been raised from the dead, the first fruits of those who have fallen asleep. . . . But some one will ask, 'How are the dead raised? With what kind of body do they come?' You foolish man! What you sow does not come to life unless it dies. And what you sow is not the body which is to be, but a bare kernel, perhaps of wheat or of some other grain. But God gives it a body as he has chosen, and to each kind of seed its own body. . . . So it is with the resurrection of the dead. What is sown is perishable, what is raised is imperishable. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a physical body, it is raised a spiritual body. . . . Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven. . . ."

"Lo! I tell you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the

(*Turn to page 59*)

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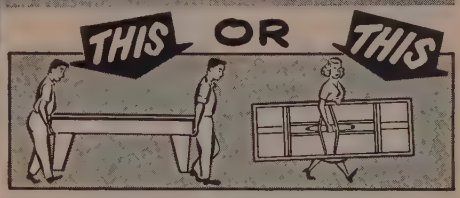

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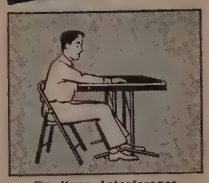
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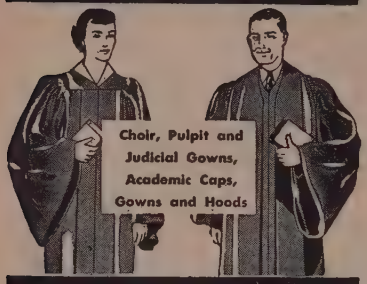

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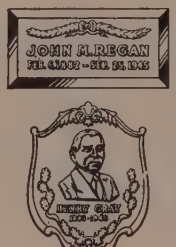

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Hundreds of exchanges are made each year. The custom is to open the department with the February issue and close with the June. Usually one or two are sent early enough for the February issue; then it starts to grow.

Keep your items as brief as possible. Space is limited. All items to appear in the March issue should reach us before February 20. Here are seven attractive propositions:

Portland, Oregon. Methodist Church. Comfortable parsonage with every modern convenience, easy driving distance to famous mountains and seacoast of the Northwest, available in return for supplying pulpit of average-size suburban church with morning services for the month of July or August. References exchanged. **Dr. Raymond E. Balcomb, 1414 SE Tacoma, Portland 2, Oregon.**

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Averill Park, N.Y. Methodist Church. Attractive parsonage with all conveniences and TV near 7 beautiful lakes, 12 miles from Albany, N.Y., 30 miles to Bennington, Vt., 20 miles to Williamstown, Mass., 120 Miles to New York City. Church has 250 members, modest honorarium given for 2 or 3 weeks, starting about April 21. Union Theological School graduate. **Richard C. Vetter, Averill Park, N. Y.**

St. Clair, Pennsylvania. Primitive Methodist Church. 35 year old minister desires pulpit supply work for two Sundays in July in central Florida or the TVA section of Tennessee. Use of parsonage or modest honorarium acceptable. References. Andrew C. Heller, 115 N. Mill St., St. Clair, Pennsylvania.

Saint Joseph, Missouri. Congregational. Supply or exchange five Sundays in August for use of manse. Previous summer supply references. Accompanied by wife and boy, eleven. Robert D. Morlock, First Congregational Church, 2822 Edmond Street, Saint Joseph 35, Missouri.

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Ashland, Virginia. Supply work with any Protestant church two or three weeks in July or first part of August in southeastern Canada, New England or Florida. Reasonable honorarium. References. Ardell F. McClung (Baptist), Ashland, Virginia.

The Victory of Easter

(*From page 57*)

trumpet will sound, and the dead will be raised imperishable, and we shall be changed. For this perishable nature must put on the imperishable, and this mortal nature must put on immortality. When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written:

'Death is swallowed up in victory.'
'O death, where is thy victory?
O death, where is thy sting?'

. . . . But thanks be to God, who gives us the victory through our Lord Jesus Christ."

"Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labour is not in vain." (I Corinthians 15 R.S.V.)

Anthem: "King of Kings!"
—Caleb Simper

MINISTER:

"The very stone which the builders rejected, has become the head of the corner; this was the Lord's doing, and it is marvelous in our eyes."
(Mark 12:4 R.S.V.)

"This is the stone which was rejected by you builders, but which has become the head of the corner. And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved." (Acts 4:11, 12 R.S.V.)

"Come to him, to that living stone, rejected by men but in God's sight chosen and precious; and like living stones be yourselves built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ." (I Peter 2:4, 5 R.S.V.)

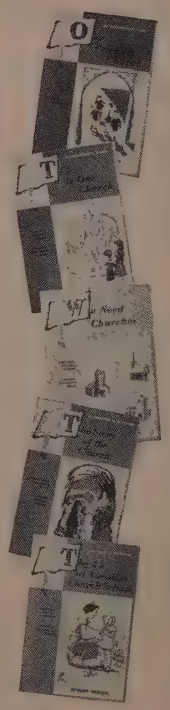
"O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways! 'For who has known the mind of the Lord, or who has been his counselor?' 'Or who has given a gift to him that he might be repaid?' For from him and through him and to him are all things. To him be glory forever." (Romans 11:33-36 R.S.V.)

"I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect." (Romans 12:1, 2 R.S.V.)

"He who has an ear, let him hear what the Spirit says to the Churches. To him who conquers I will grant to eat of the tree of life, which is in the paradise of God . . . Be faithful until death, and

(*Turn to page 61*)

Materials for Your Vacation Church School



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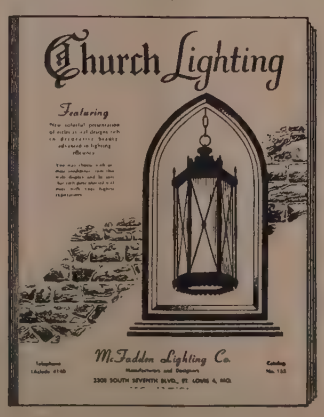

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They Say-What Say They? Let Them Say

ROTATION? IS GOOD

Editor: *Church Management*

About your editorial on the defects of the rotary system of electing church officers, let me say that two important features of the system are misunderstood. First, a full slate of new officers is not elected at one time, but three or more classes are elected so that not more than one-third of the membership is replaced any one year, thus providing the continuity which, as you describe, is so necessary in church affairs. The other factor is, I should say, largely psychological. A man who remains steadily on a church board for years naturally develops a seniority attitude, and with it, the veto power you describe. But if he, along with the others, has his tenure broken by one-year leaves of absence, he is humbled to discover that others are able to handle the affairs as capably as when he was on the board. If and when he is re-elected, he takes up his work with a new attitude: instead of telling the others, he finds himself asking questions. At each re-election he takes his place alongside "the youngest entered apprentice." This is not just theory; I have seen it work this way.

There may be defects in the rotary system, but the objections you raise have not developed in our experience. It has all been on the credit side.

W. Howard Lee,
Saint Augustine, Florida.

WHEN IS AN ALTAR

Editor: *Church Management*

In the October, 1953, issue of *Church Management* I wrote concerning the triptych in the Chapel of the Highland Presbyterian Church of Fayetteville, N.C.: "The difference between an altar and a communion table has not been clearly defined."

In the November 1953 issue of *Church Management*, Mr. Gardner D. Cottle of Bellow Falls, Vt., takes exception to this statement.

Mr. Cottle points out that the altar is a place of sacrifice.

We might appraise this contention in three fashions: (1) its ecclesiastical, historical meaning; (2) its meaning according to the dictionary; (3) its present day connotation, based on its physical existence and use.

Certainly there can be no quarrel with Mr. Cottle's interpretation of (1).

He is also correct, according to (2): that is, that the "altar" is a place of sacrifice. However, my dictionary gives a second meaning for the term, "altar", "In the Christian Church, the communion table."

It seems to me that both of these definitions are perhaps more of academic interest, than of factual interest. What should concern us is the true meaning of the table in today's Presbyterian chancel.

We live in a changing world. No matter how deep the roots of our religion are buried in the past, it flourishes or dies in the sunshine or rain of today.

Architects, who expect to design successful churches for our time must temper tradition with the demands created by present customs and ecclesiastical practices. They must further modify this course with respect to the nuances of each particular denomination and the requests of individual ministers and their building committees.

As architects, we seek to interpret in physical form a suitable setting for the Presbyterian worship service. Paramount in our problem is the design of the chancel, the arrangement of the choir, and the character and location of the communion table.

In recent years, we have been asked to include in each complete church plant, a chapel for weddings, for funerals, as a class room, for junior church, for choir rehearsal, etc. We have tried to make these as worshipful and beautiful as possible.

In view of the number of requests we have had for such buildings, and because of the enthusiastic reception that the better ones receive, it is difficult for me to believe that they are, in themselves, anti-Calvinistic, (although this is a matter admittedly for appraisal by the clergy).

The Presbyterian Chapel compounds the church architect's problem, with respect to the treatment of the chancel. It would be a great help if the church could officially answer some of these questions:

1—If a chapel is desired, what sort of focal center, if any, is required?
2—If it is a table, and if no communion is ever served from it, is it a communion table?

3—If it is not a communion table, is it an altar?

4—If not, what is it? How shall it be treated? What shall it be called?

In the study of semantics, one realizes that original meanings are often lost by subsequent common usage, and a new connotation is accepted. I am wondering if this has happened, or is happening, to the word "altar" as a descriptive noun, applied to the table found in some Presbyterian Chapels (and in some churches). This is not a suggestion—it is a question.

In the absence of any authoritative guide (insofar as I know) concerning the actual form of the Presbyterian chancel, the architect must be guided by the desires of each minister. Each minister is, in turn, guided by "tradition". Because of divergent interpretations of tradition as expressed by the clergy, there is a consequent disunity of architectural purpose, and a lack of what should be an expression of easily identifiable Presbyterian character in the resultant chancel.

No church architect would wish to have all of his churches, irrespective of their denomination, poured from the same mould. He would like, as best he can, to tailor each in a fashion that would express the individual denominational aspirations.

To do this, it is first necessary that these tenets be clearly defined by authoritative theologians. It seems to me that church architects are in need of definitive and *official* action on the part of the Presbyterian Church, if they are to be properly guided.

Harold M. Wagoner,
Philadelphia, Pennsylvania

The Victory of Easter

(*From page* 59)

I will give you the crown of life." (Revelation 2:7, 10 R.S.V.)

Anthem: "Christ Is Risen"
—Edmund Turner

MINISTER:

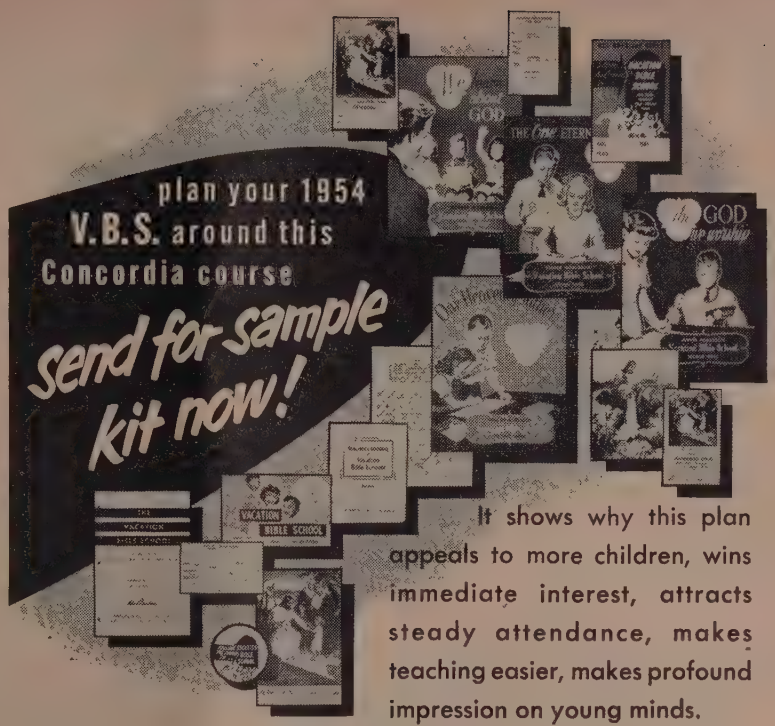
"God commendeth his love toward us in that while we were yet sinners Christ died for us." Beloved, even as God has loved us and given himself for us that we through him might find life and it abundantly, so therefore ought we to love God, to be faithful stewards of all that has been committed unto us. "For I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day."

Wherefore, acknowledging his love, we now present our gifts in thanksgiving upon his altar.

The Offering
Organ Offertory
Prayer of Dedication:

"O God, from whom floweth creative life, and by whose outgoing love we are redeemed from spiritual death, we thank thee for the Resurrection of our Lord and Saviour, through which eternal life is made effective for all true believers. May our hearts overflow with gratitude this Easter Day, as we acknowledge anew the gift of the Resurrection and the living hope of immortality. Father, receive now the offerings we bring in joyful thanksgiving and vital worship. May they carry with them all that we have and are for daily service to the living Christ; in whose name we ask it." Amen

Hymn: "Crown Him With Many Crowns"
Benediction and Choral Amen
Organ Postlude



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Priming the Preacher

(*From page 51*)

far as one man may give it to another, to prepare the reader for the final encounter in this sphere of life. These forty-two pages will prove clarifying and reassuring to almost any reader. Accusing memories, the tedium of illness, relationships to family, friends, medical and nursing helpers, receive brief, luminous attention. In the second half of the book, Dr. Kepler, Oberlin professor of New Testament, presents relevant prose and poetry from the classics of the soul's quest. Preachers who are pastors will be grateful for this "aid," and will add it to their kit. By appropriating the insights of this book persons walking the last mile may find a staff to lean upon and a Guide and Guard to the end and in the end.

NOTABLE QUOTES

Strictly speaking, the Christian era began when Jesus brought his contemporaries under the sweeping judgment: 'Repent, for the Kingdom of Heaven is at hand.' Whatever else repentance may mean, it clearly means that a judgment has been passed on the life of a person or a people and that something is expected of them by way of response. . . . Legend has it that Clovis, King of the Franks, halted his baptism long enough to ask the Christian missionary, Remegius, what this new way of life meant. Remegius answered, 'Adore what you used to burn, and burn what you used to adore.' That was plain enough for Clovis, and much too plain for us. Yet the spirit of the answer is entirely in keeping with the New Testament emphasis upon the judgment of God."—Harold A. Bosley, *Religion in Life*, Autumn 1953, pp. 485, 486.

EXCITING NEWS

"The Christian faith is the most exciting drama that ever staggered the imagination of man—and the dogma *is* the drama. . . The plot pivots upon a single character, and the whole action is the answer to a single central question: *What think ye of Christ?* . . . that is the outline of the official story—the tale of the time when God was the under-dog and got beaten, when he submitted to the conditions he had laid down and became a man like the men he had made, and the men he had made broke him and killed him. This is the dogma we find so dull—this terrifying drama of which God is the victim and hero. . . . Now, we may call that doctrine exhilarating or we may call it devastating; we may call it revelation or we may call it rubbish; but if we call it dull, then words have no meaning at all."—Dorothy L. Sayers, *The Greatest Drama Ever Staged*. London, Hodder & Stoughton, Ltd., 1938. pp. 6, 14, 18, 22.

"God did not put Jesus in our place; Jesus put himself there, and the forsaken cry means that he stood where we shall stand, when our eyes are opened. . . . We can see that the death of Jesus is the consummation of his life of self-identification with us; but we shall never quite understand the atonement until we fathom the last secret of the meaning of love, and that, perhaps, we shall not do till we look into his face."

—J. A. Findlay

* * *

GREATER LOVE

"Long years ago, George Adam Smith once told me how he had once travelled in a train with a young Romanist priest, about to set sail as a missionary to a part of Africa, where, in those days, a white man's life was reckoned not by years, but months, and was upon his way to say goodbye to his mother for ever upon this side of the grave. And Smith reasoned with him, agreed that he must give his life to Jesus Christ wholeheartedly and without reservation. But why, he urged, throw it away? . . . And the boy smiled and lifted up the cross he wore, and looked at it, and answered only this, but with immense unshakeable conviction, 'He loved me, and gave himself for me. And I, can I hold back?' Whether he was right or whether he was wrong, I do not know. But I know this. You too Christ loved and for you too he gave himself. . . And do you pause and look him in the eyes, and think it out, and answer, 'Well, not much,' and stroll away?"—Arthur John Gossip, *Experience Worketh Hope*, p. 52.

Outlines for Lenten Sermons

(*From page 55*)

5. "His Blood Be On Us" (Matthew 27: 24, 25)
   a. What was
   b. What could have been
   c. What should be
6. "Weep For Yourselves" (Luke 23: 28b)
   a. Recognize my motives
   b. Realize my merit
   c. Remember my mercy
7. "Save Yourself" (Mark 15:29-32a)
   a. Impossible for Jesus
   b. Impossible for us
   c. Jesus saves

VI.

PRAYERS OF THE PASSION

1. A Prayer of Consecration (John 17:1)
2. A Prayer of Conflict (Luke 22:40-44)
3. A Prayer of Contrition (Luke 22:60-62)
4. A Prayer of Condemnation (Matthew 27:25)

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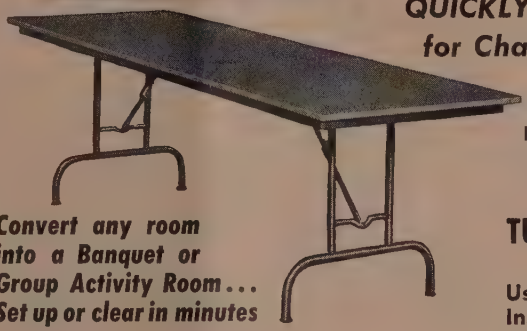

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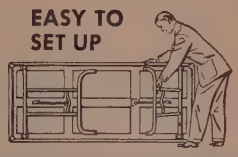

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NEW BOOKS

Sermons

The Anglican Pulpit To-Day. Edited by Frank Dean Gifford. Morehouse-Gorham Co. 235 pages. $3.50.

This book contains forty-two "Representative Sermons by Leading Preachers of the Anglican Communion." Its editor, Frank Dean Gifford, Dean of the Divinity School of the Protestant Episcopal Church, Philadelphia, says of it: "Although many of the sermons in this volume are by men regarded as outstanding exponents of the art of presentation of divine truth through personality (to use Phillips Brooks' famous definition) yet no claim is made that here are the best sermons by the best preachers. Suffice it to say that here is the best collection possible at this time from an unusual group of representative preachers of the Anglican fellowship." After having lived with the book ten days or so and read some of the sermons several times, and others less carefully, I hereby record my agreement with Dean Gifford's well-expressed characterization of its contents.

The term Anglican as used here includes preachers of the Church of England, and the Protestant Episcopal Church in the United States. In his unusually valuable "Foreword" Dean Gifford states that we have reason to expect that these Anglican sermons will "differ in various ways from the commonly accepted standards of the Protestant pulpit and from Roman Catholic preaching." This is another statement with which we must agree. He further calls attention to the fact that the sermons contain less biblical or expository preaching and fewer literary quotations or illustrations than would be the case with what he calls the typical "Protestant" sermons. It will be further noted that a number of the sermons deal with the doctrine of the Church, the sacraments, the Book of Common Prayer, the Virgin Mary and the angels.

Among the prominent American preachers are several bishops, including Henry K. Sherrill, presiding bishop of the Protestant Episcopal Church. Bishop Austin Pardue of the Pittsburgh diocese is represented by a sermon entitled "The Unforeseen Factor (the Future)," and C. Avery Mason of Dallas, Texas, by one on "Grace Received for Service," dealing with baptism, confirmation, and communion.

An especially distinctive sermon is "A Potsherd among the Potsherds (Definition of Humanity)" by Corwin C. Roach, Dean of Bexley Hall, Gambier, Ohio. A name that is especially familiar to some of us is that of Samuel M. Shoemaker, Rector of Calvary Church, Pittsburgh. His fine sermon is on "The Three Levels of Life (Instinct, Conscience, Grace.)" Another name well-known to readers of homiletical literature is that of Theodore P. Ferris, Rector of Trinity Church, Boston, whose excellent discourse bears the caption of "Not Two Worlds, but One."

These sermons are comparatively brief, or it would have been impossible to have printed forty-two of them in a modest-sized volume. One wonders whether the book was prepared for members of the Anglican church or for readers of religious books in general. At all events, it is an adequate cross-section of the preaching of one of the great communions of Christendom, and from any point of view it is an important contribution to homiletical literature.

L.H.C.

Do You Want Spiritual Power? by John Heuss. Seabury Press. 172 pages. $2.25.

The fourteen sermons included in this volume were preached in New York's famous, historic, down-town Trinity Church by its rector. They are essentially able expositions of Christian doctrine. Among the questions which Dr. Heuss asks and answers are the following: "What about Revelation?", "What about Christ?", "What about the Trinity?", and "What about the Church?". Eight of the titles are in the form of such questions. Of the other six topics "Why You Need Christian Grace", "What the Resurrection Proves", and "The Means of Grace" are typical.

This is most emphatically not the first series of sermons preached for the purpose of helping people see their way through the vaster and deeper issues of life. All real preaching does this in its own way. Every year several volumes of discourses explaining fundamental Christian doctrine come from the trace, and of course these are but a fraction of those preached but never printed. Such sermons are called forth by a need. Often men are confused, bewildered, groping. One of the objects of all genuine preaching is to help them. The approach of this book is so highly distinctive that it might not be amiss to describe it as unique.

As we read these fourteen sermons, we are constantly reminded of their denominational background. In fact now and then some of them impress us as preached by an Episcopalian for Episcopalians. We must remember, though, that any effective public address must be specifically prepared to meet the needs of those for whom it is primarily intended. The author possesses to a high degree the art of making fundamental truths plain.

One of the best of Dr. Heuss's sermons furnishes the title of the book. "Do You Want Inward Power?" is a tremendously challenging question. And these sermons point to ways and means of securing such spiritual power.

L.H.C.

The Recovery of Humanity by James D. Smart. The Westminster Press. 157 pages. $2.50.

This is a book of expository sermons by a pastor and professor who has the privilege of lecturing in the classroom on homiletics, and then applying that art in the pulpit. The author declares his premise to be that "something very serious is wrong with humanity in our day . . . both inside and outside the churches . . . a sickness in which the distinctive human qualities of man have begun to lose their vitality. . ." The battle line is between humanity and inhumanity, and the lines are drawn, not politically or geographically, but through nations, churches, and individuals.

The conviction pervading the entire book is that the Gospel has the answer to the dilemma in which man finds himself. Jesus Christ, the true Man, brings to humankind the Kingdom of God in personal form, and shows us a life from which all inhumanity is absent. The church continued his "invasion" of this inhumane world, but has tended too often to be conformed rather than to transform it. Consequently, men need to return to the Word of God and the

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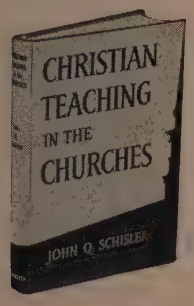

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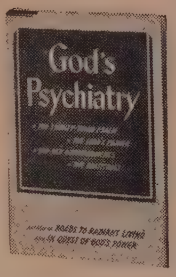

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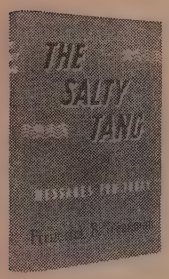

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Word made flesh in order to understand themselves, both as they are and as they ought to be. The author states his further conviction that expository preaching is one way of bringing God's answers to man's mis-understanding of himself, and of saving the church from becoming merely some kind of religious or ethical society.

The sermons are classified into two groups: First "The Divine Invasion of Our Humanity;" and Second "The Divine Invasion of the Church and of the World." In the former group the reviewer found those on "Justification by Faith," "Predestination," and "The Nature of Man's Enemy" to be particularly interesting. The author does not surrender the Biblical Christian emphasis on *God's* Act of love in sending Jesus Christ, nor does he minimize the precariousness of man's situation in the struggle of Good versus Evil for human souls. In short there is a theologically correct and quite intelligible interpretation of these subjects. Laymen with some knowledge of Biblical doctrine should find the sermons helpful.

The second half of the book discusses God at work in the Church, and through the Church in the world. Those chapters with something new to contribute are "The Sovereignty of Truth in the Church," "The Unity of Men and Women in Christ," and "The Mission to Outsiders." All are given in language that is interesting and easy to understand.

While not a momentous book, nor even one that touches on all aspects of Christian doctrine, it gives a good sample of expository preaching. Both laymen and "topical preachers" could profit from it.

A. W. R.

God's Psychiatry by Charles L. Allen. Fleming H. Revell Company. 159 pages.

The underlying philosophy of this book is explained in the following paragraph: "Beyond our bodies and minds are our souls. The minister is concerned with man's soul; he believes that if his soul is sick the man is sick. And only God can heal the soul." Consequently one of the fundamental needs of man is for "God's psychiatry." In presenting it Dr. Allen bases his teaching on the four best known passages of the Bible: The Twenty-third Psalm, The Ten Commandments, The Lord's Prayer, and The Beatitudes.

Dr. Allen is pastor of Grace Methodist Church, Atlanta, Georgia, and in addition to preaching to his over-flow congregations both morning and night he writes a daily column for the Atlanta Constitution and other newspapers. One wonders if these little essay-sermons have not been presented to the public through this medium. At all events, they are exceptionally good reading, practical, constructive, and spiritual. The sentences are clear, the paragraphs brief, and the thought definite and positive.

God's Psychiatry is easy reading. Not one book out of dozens measures up to it in human interest. And it rates just as highly in the area of helpfulness. Dr. Allen is a master of the art of effective illustration. It is safe to say that some readers will remember certain of these illustrations as long as they live. Many of them will find in these pages spiritual help in an hour of need.

The title of this book will make some expect to find it technically scientific or psuedo-scientific. This is not the case. In the background there is an understanding of the principles of psychology, but *God's Psychiatry* is fundamentally a book of applied religion. It deserves many readers.

L. H. C.

Peace with God by Billy Graham. Doubleday & Company, Inc. 222 pages. $2.50.

If the eighteen sermons in this book had no other claim upon our interest, they would be worthy of attention because they have been preached by the man who today is speaking to crowds as large as any in the history of the Christian church. Whether we agree with Billy Graham's theology or approve of his homiletics, we cannot ignore the man or his message.

The book like "all Gaul is divided into three parts," the divisions in this case being "The Problem," "The Solution," and "The Results." The specific sermon topics are direct and inclusive. For example, in Part One we note "God," "The Bible," and "Sin," and in Part Two "Repent," "Faith," and "The New Birth." The comparatively brief preface is full of dynamite. The author thus states his purpose: "Those of you who are looking for a denomination to join will find no help in this book. I suggest you try some other shop. My object is not to get you to a particular denomination or church—but to get you to a saving knowledge of the Lord Jesus Christ, and to encourage, strengthen and build up the Christian in the most holy faith."

But the fourth paragraph of this preface shows an unnecessary defiance of criticism. After stating that the book will be criticised by some and perhaps applauded by others, Dr. Graham thus describes those who might disagree with him: "The modern-day pharisees who draw their self-righteous robes around them will not like it; but neither will the modern-day sadduces who deny the foundations of our belief." There is considerable theology in these sermons with which many readers will be constrained to disagree. And those who do not always see eye to eye with the biblical interpretations are not invariably "pharisees or sadduces." All will have to admit, however, that the book con-

tains much good preaching. Billy Graham's message is dynamic, compelling, and vital. These sermons were preached to help struggling human beings find peace with God in a time of confusion and crisis. Their publication will extend even further this far-reaching ministry.

Several of the sermons in Part Three will demand more than one reading because of their insight and power. Among these are "Enemies of the Christian," "Rules of the Christian Life," "Social Obligations of the Christian" and "Peace—At Last."

L. H. C.

Today's World

Christianity, Diplomacy and War by Herbert Butterfield. Abingdon-Cokesbury Press. 125 pages. $1.75.

This is a brief but important book by the brilliant Professor of Modern History at the University of Cambridge. It attempts to answer the question "What can the Christian think and do about war and peace?" He begins his study with a survey of Christianity's historical contributions to the solution of political problems. After several chapters on the purposes of modern wars, he makes a penetrating analysis of the deep underlying causes of war. He studies the periods of relative world peace, and asserts that certain "imponderables" promote international order. He feels that "wars for righteousness" which insist on unconditional surrenders and obliterating the foe, usually only breed more trouble. The concept of "limited war" is the finest fruit of our Christian heritage in the diplomatic field. World Wars I and II were "righteous wars," but the Korean War was a "limited war."

Limited warfare within an international order in the old days brought intellectual control over the phenomenon of war, which we did not have in the first half of this century, but it was present in Europe previously and was the most remarkable attempt to curb the evils of war—and to discipline human nature in these matters—that Europe has ever known. Herbert Butterfield is a realist and a historian. He believes progress can come in the world, but however bitter one side in a war may feel against the enemy of the moment, it is wiser not to be responsible for introducing a deep and permanent irreconcilability into the world order, since, historically, the enemy of today almost invariably has to be your ally against the new aggressor who is liable to turn up tomorrow. Wars are better when they are a conflict between potential allies or quarrels between friends. Christian charity is the grand and mighty power which builds for understanding in the world, and much world tension could be eased off by more tolerance.

H. W. H.

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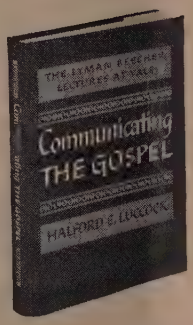

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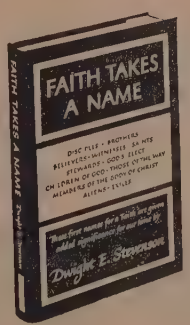

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The Recovery Of Family Life by Elton and Pauline Trueblood. Harper & Brothers. 127 pages. $1.50.

Elton Trueblood, who is recognized as one of the outstanding popular theologians in America, has collaborated with his wife in the publication of this book. In true Quaker fashion the coauthors show a concern about the "withering of the family in either the Russian or the Western style." Their hope is that every reader of the book will feel a sense of "vocation in trying to make his own home into a place where the Christian revolution begins, and to spread this idea to as many others as possible."

In the very first chapter Dr. Trueblood cries out against the alarming breakdown of the family as a social institution, claiming that "we are doing by neglect much that the Marxists have been doing by social planning."

The writers affirm that there is a sacred as well as a biological, economic, psychological, legal and social aspect to marriage. They feel that a happy marriage is something which two sincere and devoted young people have to strive to achieve in spite of the many glaring "incompatibilities" of their lives. Throughout the book there is a realistic portrayal of the many difficulties and problems common to most married people.

A special chapter is devoted to "Responsible Fatherhood" in which a considerable number of non-technical but practical suggestions are made by one who has patiently travelled along that way. It is written in a very informal style which makes easy reading of it and can quickly be digested by every harassed and perplexed father. Our experts in child psychology can easily take exception to a number of statements which he makes in a very categorical manner, but that makes the book all the more provocative. Parents of adolescents could use this book very helpfully as the basis for a series of discussion periods. It is also a good book to hand on to serious minded young married people who wish to deepen the religious life of their homes.

J. S.

The Yalta Betrayal by Feliz Wittmer. The Caxton Printers, Ltd. 136 pages. $1.25.

This author, German born and trained, has fought totalitarianism in his homeland during the Hitler period and in America since his escape from Nazism. For this outspoken stand his distinguished teaching career was ended, and since 1951 he has given his great knowledge of left-wingism to the service of writing.

The revolution came in America as in Germany, in the year 1933. Germany found its antithesis in Russian Communism. The American revolution was kindred to it in spirit and gave tremendous assistance directly and indirectly, with the climax of Yalta, by which the victorious West turned over to the hell of Communism some half-billion of fellow human beings whose lot has been placed in countries which were handed about by three self-appointed leaders as if they were God—or satan: Roosevelt, Churchill, and Stalin.

In the West the apologists of the betrayal rationalize to say that if Stalin had kept his word given at Yalta, all would have been well. This is, of course, as complete a misstatement of fact, as was Yalta itself. First, the agreements of Yalta were, in themselves a complete betrayal of law and humanity. Second, the entire preceding course of negotiations with Stalin had been on his own terms and in violation of the rights and interests of America. And then, why should the record of Stalin, in word and deed, have been considered as having any merit whatsoever?

The documented story of this betrayal gives the answer to all the defense that is being made for the way America has come toward her loss of all four freedoms and the destruction of her sovereignty. In knowledge there is power! And with power of understanding, the counter-revolution will succeed in re-establishing America for the freedom of the West.

J. F. C. G.

Communist-Socialist Propaganda in American Schools by Verne P. Kaub. The Meador Press. 192 pages. $2.50.

With the revolution of the New Deal of the depression era, American education, no less than politics swung into the orbit of socialism. And, since socialization, and regimentation rests upon force, the objectives of communism were enhanced in the progressive wing of established education. Quietly and effectively the teaching-materials as well as the preparation of the teachers themselves have come under this pall of the death of freedom.

The author confines himself to the sources taken from teachers' materials and from the teachers of the teachers. In education, as in religion, there must be a return to the sources of freedom, natural rights and responsibility of man, under God. Only so can American institutions be saved from the doom of Communism.

J. F. C. G.

Theology

Agape and Eros by Anders Nygren, translated by Philip S. Watson. The Westminster Press. 764 pages, $7.00.

In what may very well become one of the definitive expressions of constructive neo-orthodox theology of the twentieth century *Agape and Eros* is here

presented for the first time in a one volume American edition and also the very first appearance of the complete translation by Philip S. Watson. The highly respected Anders Nygren, who has served the Church of Sweden from his twenty-first year in positions ranging from rural parish pastor to the Bishop of Lund, has constantly carried a great concern for a clear statement of the Christian doctrine of love. This book, originally published in three separate volumes, is the result of this life-long study and gives promise of being one of the truly great studies of the subject in all Christian history.

The first part of the work is given over to a definition of the Christian idea of love in which Bishop Nygren draws the clear distinction between *agape,* the completely disinterested divine love, and *eros,* human love at its highest yet inarticulate and self-involved level. The former is God's loving outreach toward man and the latter man's grasp to accept and receive the former. This part of the work is given over to the tracing of the evidence of God's love in Biblical sources and man's love in Greek and later philosophy. The conflict between these forces becomes the plot of this first part.

The second part, originally volumes II and III, is the history of the Christian idea of love. Here the author traces the swinging of the inevitable pendulum from the one aspect of love to the other with the resultant occasional synthesis as in the Judaic *nomos* or again in late medieval scholasticism. For Nygren the Renaissance becomes largely a revival of *eros* while the Reformation (enter the hero, Martin Luther) restores once more the dominance of the *agape.*

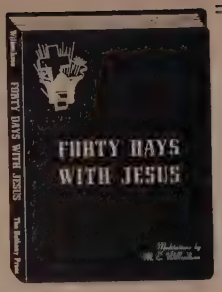
The last fifty pages is a classic interpretation of the heart of Luther's thought and will become quite as indispensable to the church historian as the theologian. If there be any point at which the author, or for that matter most devotees of the neo-orthodox school of thought, can rightfully be challenged it may well be at the point of magnifying the part that *agape* plays in the divine plan of salvation at the expense of the holy purpose for which the *eros* was created in the self-same divine plan. It is a Christian virtue indeed not to think more highly than one ought to think of mankind and his potentialities but by the same token it becomes distinctly unchristian to think of man less highly than we ought. Perhaps a slightly more moderate resolution of this problem of the nature of love in the future may bring later theologians, profiting by the timely warnings of Nygren and his kind, to respect properly the primacy of the divine *eros,* indeed, but also to permit a larger place for man's responsible response to the divine initiative in the resultant creative Christian life.

It may be that the author has underestimated the similar syntheses which some of the pre-Reformation religious geniuses among the Dominican and Victorine mystics had developed long before Luther's time. Lack of clarity in phrase and diagram (and Nygren includes a splendid reproduction of one of Suso's diagrams) is forever part of the difficulty in conveying full understanding. And in this even Nygren is no exception. There is hardly anything in Luther or Nygren superior to the fine synthesis in the Victorine idea of a fourth degree of burning love in which through the meeting of man and God there is the natural result of spiritual progeny from the union. This is far superior to Nygren's "tube" (page 740) by which God's love flows through man to the world.

R. W. A.

The Galilean Way by Jeremy Ingalls. Longmans, Green and Company. $4.00.

The Galilean Way, is spoken of as "A book for modern Skeptics." It is just this, and it proves to be very convincing. After starting to read it, I wanted to continue right on until the last page was covered. It was very interesting and thought provoking. With wonderful clarity the author uses the medium of anthropology, history and psychology in what they have to say about the religious way and to show how they prepare the way for the fuller orbed view that is expressed in what the author chooses to call the Galilean way, which is of course the Christian Way. In this



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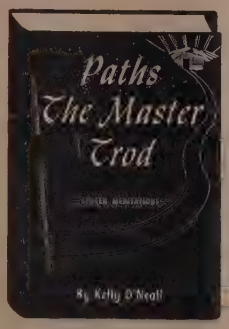

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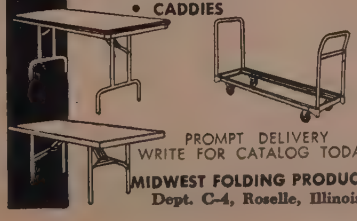

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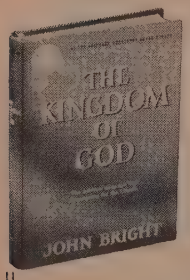

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book we are presented with the evolution of man's thinking from the clan view through what the author calls the heroic view, through the metropolitan view, to the open world view as it is revealed in such planetary organisms as the United Nations. All of this leading to the Jesus way of life, the Way which the disciples knew and every true follower of the lonely Galilean has discovered since. The book merits the heartiest endorsement of men like Reinhold Niebuhr of Union Theological Seminary, and W. Russell Bowie of Virginia Theological Seminary. The author is resident poet and associate professor at Rockford College, Rockford, Illinois.

A.S.N.

A Treasury of Catholic Thinking edited by Ralph L. Woods. Thomas Y. Crowell Co. 378 pages. $5.00.

The editor of such recent compilations as *A Treasury of the Familiar* and *A Treasury of Inspiration* has turned his search in the direction of Roman Catholic answers from the centuries to modern intellectual and social issues. There is an introduction by the Rev. James M. Gillis, C.S.P., and the usual *imprimatur* as well as an approval by a *Censor Librorum* which should reveal to the casual reader what the student would quickly detect that the word "Roman" should really appear in the title of this book.

The questions raised and answered cover such wide areas as God, Man (five chapters), the Church (four chapters, including one on Church and State), the material world and the spiritual world. It is rather revealing that in the chapter on Man's Relation with His Fellowman less than half the chapter deals with human rights, charity and racial intolerance while more than half the chapter deals with marriage, love, sex, rhythm, abortion and sterilization.

The answers to all these topics are direct quotations without comment from such varied Roman Catholic authorities as Saint Augustine, Thomas Aquinas, Jacques Maritain and Pope Pius XII. Here indeed are proper Roman Catholic answers to modern living issues.

R. W. A.

Youth

What Is God Like? by Robbie Trent. Harper & Brothers. Sixty-three pages. $2.00.

Here is a book that is beautifully written and illustrated. It is an artistic production which people will delight in having in their library and in reading to little children.

The author tells in a very warm and sympathetic manner of a little lad, living on the shores of the Sea of Galilee, who possesses a very spiritually sensitive soul and finally becomes a disciple of the Lord Jesus. Throughout all of his life he has an inquiring spirit and, even though his beloved father reveals to him the spirit of his heavenly Father, it is in Jesus that he sees God's perfect impersonation.

The book is written in poetic style and clearly reveals a delicacy and charm. The illustrations by Josephine Haskell are superb. An important and significant Bible verse has been cleverly woven into every page of the story.

J. S.

Tomorrow Is Yours by Orva Lee Ice. Abingdon-Cokesbury Press. $2.00.

Add together all the young people who have heard commencement and other addresses by Dr. Ice during his 35-year ministry and you would have an impressive total.

That this popularity as a youth speaker is deserved is evidenced by this book, which contains 20 of his most successful talks.

Dr. Ice, who has been pastor of Calvary Baptist church in Minneapolis since 1945, challenges youth to consider and choose a Christian life which can give them "a faith worth living by, a mission worth living for, and a self worth living with."

"Tomorrow is the child of your parentage," is Dr. Ice's thesis. "Today is its mother, and you the father. Tomorrow is yours to bring forth."

Writing under such intriguing chapter headings as "Start at the End," "Fear, the Unholy Ghost" and "Delight-Saving Time," Dr. Ice offers suggestions to youth on how to meet the problems of modern living.

His special aptitude in this field was demonstrated in a previous pastorate in Pittsburgh, Pennsylvania, where he became known to thousands beyond his own congregation for his weekly radio talks.

W. T.

Our Church Plans for Youth by Forrest B. Fordham. The Judson Press. Ninety-six pages. Seventy-five cents.

This is a very clear, compact, concise paper bound book for ministers and laymen responsible for administering the youth program of a Baptist church. The author, Rev. Forrest B. Fordham, is national director of youth work for American Baptists and writes from an intimate acquaintance with the policies and practices of that denomination. Although the author's ideas are very sound and practical, yet it must be said that the book is geared primarily to the needs of people working in Baptist churches.

After a brief discussion of the objectives in the Christian education of youth, Mr. Fordham devotes a chapter each to a consideration of the youth problems of the church school, the Sunday evening program, and other activi-

ties such as the fellowship guild, the Boy Scouts, the daily vacation church school, and summer conferences and camps.

At the end of each chapter there are helpful bibliographies as well as a number of provocative questions which could easily stimulate interesting discussions at a teachers' meeting.

J. S.

Devotional

How To Become A Christian by Samuel M. Shoemaker. Harper & Brothers. 158 pages. $2.00.

Here is another book from the prolific pen of one of the most effective Episcopal clergymen in America. Sam Shoemaker is no theorist, and this book is much more than a mere academic discussion of Christianity. Ever since he began his ministry at the Calvary Church in a rapidly changing area of New York City, the author has helped hundreds, if not thousands of people, in making their religion meaningful and significant. This book is a very readable distillation of his deep religious convictions which have been hammered out in the hard school of experience.

Dr. Shoemaker keeps close to center throughout the entire book. Not for a minute does he mince matters, for without the slightest trace of apology he speaks openly about the need of conversion from sin, the New Birth, and the transforming Power of Jesus Christ. Although the language is couched in the terminology of conservative Christianity, frequent references are made to the practices and principles of Buchmanism and Alcoholics Anonymous. From his rich and telling experience Sam Shoemaker knows the validity as well as the effectiveness of such techniques. Interspersed throughout the book are a number of convincing illustrations taken from the lives of the people in his own parish whose religion is vital and dynamic.

This is Dr. Shoemaker's twenty-fifth book and many people, who admire him for his persuasive ministry to all sorts and conditions of men, will be glad to have this volume also on the shelves of their library.

J. S.

The Spiritual Maxims Of Saint Francois De Sales. Edited and with an Introduction by C. F. Kelley. Harper & Brothers. 191 pages. $2.25.

C. F. Kelley is the author of "The Spirit of Love" and an edition of *The Spirit of Saint Francois de Sales.* Both of these reveal the great director of the spirit whose impact has meant much both on Catholics and Protestants.

In this little book, another one of Harper's golden classics of devotion, Mr. Kelley has gathered together single sentences around various themes. Fitting in the pocket as the book does, it may be opened casually at odd moments, giving one spiritual "nosegays," for momentary enjoyment or lasting understanding.

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Making the Adult Class Vital

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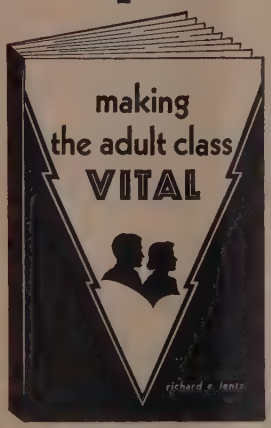

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cerpts are also in here from "Introduction to the Devout Life," which is probably the finest book on spiritual growth for beginners.

H. W. F.

The Church School

Peloubet's Select Notes by Wilbur M. Smith. W. A. Wilde Company. 439 pages. $2.75.

1954 marks the eightieth annual volume of this famous commentary on the International Bible Lessons for Christian Teaching. The entire fifty-two lessons are completely outlined. The texts are scholarly interpreted. Suggestions for adaptations in presentation to differing age groups are offered. Quotations, questions on the text, plus subjects for discussion are found with each lesson. Further aids include a teachers' library, colored maps, full page reproductions of paintings and, of course, a splendid bibliography. We also liked the suggested visual aids that are interpolated from time to time.

N. L. H.

Broadman Comments by Robert Paul Caudill. Broadman Press. 478 pages. $2.25.

The 1954 edition of Broadman Comments on the International Sunday School Lessons features a change in emphasis, in that Dr. Caudill, instead of basing the exposition on the larger context of the Scripture for each lesson, has confined the principal part of the exposition to the printed lesson passage. The outline for the lesson and the interpretation are based on the printed Scripture text. Fifty-two lessons are provided and are divided into quarters with special attention given to having the lessons fit into the seasonal emphasis of the church year. For example, the series of lessons which are based on the divine love theme of the Gospel of John continues through the Easter lesson. The lesson for Easter, April 18, is taken from that Gospel's resurrection story.

N. L. H.

Various Topics

The Church We Love by Wilbur La Roe, Jr. Abingdon-Cokesbury Press. 79 pages. $1.25.

This book is small in size, but big in its message. The author is a lawyer in Washington, D.C. and a former moderator of the General Assembly of The Presbyterian Church, U.S.A. The title explains the writer's purpose. He was born into a church-going family. His loyalty has continued without a lapse for more than sixty years. He is an active member of his local church. He loves the Church with a large C and the church with a small c.

Out of his long experience this Christian layman offers his readers fifteen plain and practical essays on various aspects of organized Christianity. Here are a few of his titles: "Our Ministers," "Our Precious Heritage," "Missions," "Christian Friendship" and "The Church Music." The author writes from and to the heart as well as the head. It would be difficult to overpraise this little book. It is the unhesitating witness of a consecrated layman to the meaning of his faith. It deserves a wide and thorough reading, especially by laymen.

F. F.

Unconditional Hatred by Capt. Russell Grenfell, R.N. Devin-Adair Company. 273 pages. $3.75.

Captain Grenfell gives chapter and verse for the folly of permitting hatred to capture international politics, as exemplified by the victorious Western nations in their policies since World War I.

He shows that might has become right, not only in the maintenance of national interests, but toward the destruction of the "enemy" of any given time. At Yalta and Potsdam this "right" was operative, unto the elimination of a rational balance of power, such as had governed the Western world for above a thousand years. Nuernberg made the final fiasco of international law.

The author makes clear the nefarious effect of propaganda slogans, such as setting forth Germany as the continuing "aggressor nation," which then prevent the formations of a just and lasting peace. For nations must live together in fraternalism, unless they exterminate each other. Yet such extermination of peoples was sanctioned by the folly of the leaders of World War II.

Only the return of the peoples to truth, which becomes prime self-interest, can save the nations from the criminal consequences of the program of "Unconditional Hatred" which has been made into a crusade for peace.

J. F. C. G.

The Bible: A New Translation by James Moffatt, With Concordance and maps. Harper & Brothers. $5.00.

It is always a joy to lovers of the Moffatt Bible, and who of us is not, to receive a new edition. This one is particularly appealing because it incorporates a concordance based on the Moffatt Bible which, up to this time has been available only in separate binding. Other editions which include the concordance are available at $6.00, $11.00 and $12.00.

W.H.L.

Of Interest to Ministers

Good fiction, biography and other books not generally classified as religious will be reviewed in this column. These materials can offer entertainment, instruction and illustrations for sermons. Many of these are suitable for book sermons.

James R. Uhlinger, Wesley Methodist Church, Worcester, Massachusetts, a minister-book reviewer of note, writes the column.

EXCEPT THE LORD

JOYCE CARY

Harper & Brothers $3.00

Before Joyce Cary was a novelist he was a statesman, and before he was a statesman he was a minister. *EXCEPT THE LORD* depicts the story of his beginnings in the most humble and modest of circumstances in rural England. Particularly interesting is the graphic portrayal of the conditions under which the Methodist classes had their origin.

Few contemporary authors have the power of simplicity and pathos which Joyce Cary uses so effectively in this book. You feel the poorness of the family in their dark, dank shed of a house. The father's stern religious convictions are matched by the quiet faith his mother breathes into the home. The slender thread of life barely sustains them from day to day and is not strong enough to arrest the advance of tuberculosis which takes his mother's life.

The small children help to raise each other. The brilliant older brother must be educated to insure the future, while an eight-year old sister goes to work in the grocery to add to the meager income. One of the brilliant episodes deals with the stealthy visit to the fair without the father's knowledge. Drama in the form of the ancient "wronged maiden" motif is played breathlessly before the glistening eyes of a boy from the country who sees real life for the first time.

Against romantic childhood the now aged author sets forth the joys and disappointments of an exciting lifetime. Georgina, the older sister who played such a strange and intriguing role in his life, is at the heart of the novel. It is to her spirit that he returns at last with the words of his father's Scriptures on his lips, "Except the Lord build the house, their labour is but lost that build it; except the Lord keep the city, the watchman waketh but in vain. Lo, children and the fruit of the womb are an heritage and gift that cometh of the Lord."

And here beginneth a great sermon for the reader who has imagination.

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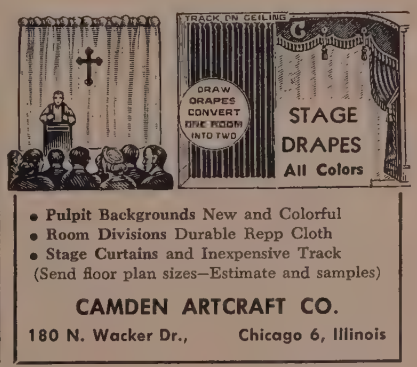
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(*Turn to page 76*)

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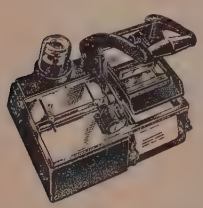
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Of Interest to Ministers

(*From page 73*)

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HOMECOMING is a good book for the church library and for reviews in church circles. It is a good story about real people and average ways of life. People who like *I REMEMBER MAMA* and *LIFE WITH FATHER* will enjoy Borghild Dahl's latest book.

BEN JONSON OF WESTMINSTER

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It takes Marchette Chute to make historical personalities live again. This is the third in a brilliant trilogy presenting the great men of English literature. *GEOFFREY CHAUCER OF ENGLAND* in 1946 was followed by *SHAKESPEARE OF LONDON* in 1950 and now comes *BEN JONSON OF WESTMINSTER.*

Ministers may well study carefully the writing and research techniques of Miss Chute. The most sophisticated critics and reviewers have been extravagant in their praise of her ability to give vitality and life to people of other centuries. William McFee wrote, "Miss Chute has written the life of a fourteenth century writer with as much verve and pace as if she had known Chaucer personally. It is a living, breathing evocation of a past age." When preachers can do that for David and Moses and Paul and our Lord sermons will mean much more to people.

Ben Jonson's phenomenal rise from stepson of a bricklayer to literary monarch ruling over the English classics and drama is a tale worth reading. The other less attractive but compelling picture of Jonson as dictatorial autocrat of the Apollo club and convivial conversationalist par excellence (and par exhaustion!) is offered vividly.

The background is as brilliant as the majestic figure that commands the foreground. The reader steps into the courts of Queen Elizabeth, James I and Charles I and then enters the halls of Westminster school where the Latin style expresses Christian virtues. Here, too, appears the master preacher-poet John Donne who becomes better known with the passing of years.

BEN JONSON OF WESTMINSTER as interpreted by Marchette Chute will reward any minister who takes time to become acquainted.

COMMENDABLE ECONOMY?

The author of a recent article in *Church Management*, a preacher himself, tells of what he calls "a commendable economy, so far as it goes," among his fellow clergymen. It was the "so far as it goes" that was on our author's mind when he wrote us recently. His article had brought more than the usual number of responses directly to him asking for further information.

"I'm always glad to share experiences freely" our author declared, but he points out that a sizable postage bill had developed when about 75 percent of the preachers writing for information used government postcards. This he admits is good business when writing the Department of State. But when writing a fellow preacher he urges that a stamped, addressed return envelope be enclosed.

DRINK DEEPLY . . .

From the Wells of Salvation

A Sermon by

STANLEY ARMSTRONG HUNTER*

With joy you will draw water from the wells of salvation.—Isaiah 12:3

IN Riverside, California, a friend took me to the headwaters of a great irrigating canal. Engineers had bored to a great depth and tapped an underground reservoir of water which caused fountains to flow, a delight to the eye. From them gushed, in artesian flow, the water that is so greatly valued in that region. A land that would otherwise be a desert is now blossoming with orange groves, the finest in the world according to the people of the valley. It is not surprising that the State Legislature appropriated ten million dollars for a survey of water resources. A few years ago on these acres only sagebrush and cactus grew: water has worked a miracle. We can say that the desert has really blossomed like the crocus, if we prefer the new Revised Standard Version, or the rose if we cling to the more familiar translation.

In western America where water is treasured, we appreciate more and more the conditions of life in Bible times. In Palestine where every well is a blessing, it is little wonder that a poet long ago composed his "Song of the Wells." All through the Holy Book there are many allusions to the life-giving element of water. The traveler who puts his ear to the ground, in many places may hear the rumbling of subterranean waters, we are told. To the Psalmist, it is God who is the "keeper of the springs." "Thou makest springs gush forth in the valley," the 104th Psalm declares. The magic transformation caused by water on dry land impressed the imagination of both poet and prophet. Isaiah describing the result of appropriating God's favor, exclaimed, "You shall be like a watered garden!" But of all the texts referring to water as a symbol of God's great free gift of the water of life, I like best the words in the little Psalm which makes up Isaiah's twelfth chapter: "With joy you will draw water from the wells of salvation." This poem, or psalm, nestles between rugged prophecies as a bed of mountain flowers in the cleft of a mighty rock.

Picture to yourself its setting and the background of the poet's thought. He had seen shepherds leading their tired and weary flocks over dusty roads, and he remembered the satisfaction of the sheep when the shepherd had drawn them the water. The New Testament also has its precious references to water. At the wayside well where the woman of Samaria came to draw water, the Master said, "Whoever drinks of the water that I shall give him will never thirst; the water that I shall give him will become in him a spring of water welling up to eternal life."

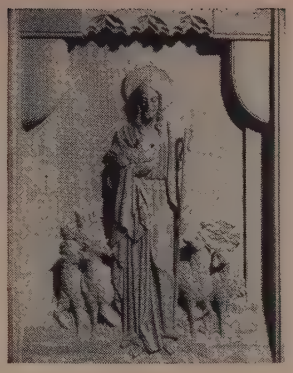
In the last book of the Bible is recorded the vision of Saint John. Tradition says that he was an exile on the rocky island of Patmos, twenty-eight miles in circumference. No doubt there was a scarcity of fresh water on Patmos, and when Saint John, with parched tongue and lips, thinks of the inhabitants of heaven, it is with satisfaction as well as longing that he exclaims, "They shall hunger no more, neither thirst any more." He is sure that earth's longings will one day be satisfied—that the water of life is free and abundant. "Let him who is thirsty come, let him who desires take the water of life without price" is the summons in the last chapter of the Bible's last book with its great vision of "the river of water of life, bright as a crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city." He had doubtless been thinking of the Forty-Sixth Psalm which had described Jerusalem's ancient water supply as "the river whose streams make glad the city of God."

This is the pure and sparkling water which the Bible loves to describe. There is also mention in it of bitter and unhealthful water. Alkali is a familiar sight on our western plains. Such water, although clear and cool, may yet be bitter, the white deposit along the rivulet's edge revealing its uselessness. Was it water like that which the children of Israel encountered on their march out from Egypt? We are told that "when they came to Marah, they could not drink the water of Marah, because it was bitter." Certainly pioneers pressing on to California found that the Carson River which could not find a way to the Pacific because of the mountain barrier had become poisonous with alkali in the dreaded "sink of the Carson."

Now, many in this world are trying

(*Turn to page 80*)

*Minister, Saint John's Presbyterian Church, Berkeley, California.



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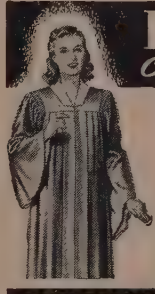

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Total Contributions from Living Donors

Religious Body	Benevolences: Denominational Budget	Benevolences: Denominational Total	Benevolences: Other	Benevolences: Total	Congregational Expenses	Total Contributions	Foreign Missions	Membership	
1. Adventists: Seventh Day	$ 34,902,639	$ 36,666,464	$ 13,721	$ 36,680,185	$ 7,696,484	$ 44,376,669	$ 8,588,141	268,533	1.
2. Baptist: *American Convention	7,095,808	7,670,454	2,024,049	9,694,503	48,042,425	57,736,928	1,855,030	1,564,210	2.
3. *National Convention U.S.A. Inc.	.....	.....	.....	.....	.....	.....	214,443	4,526,478	3.
4. Seventh Day General Conference	49,700	49,700	.....	49,700	211,718	261,418	11,002	6,237	4.
5. Southern Convention	36,480,240	45,822,830	.....	45,822,830	202,181,489	248,004,319	7,785,699	7,000,000	5.
6. Brethren: Progressive (National Fellowship)	.....	411,197	.....	411,197	961,921	1,373,118	.....	18,988	6.
7. *Church of the Brethren	1,114,742	1,638,173	554,982	2,193,155	4,898,469	7,091,624	320,214	168,258	7.
8. *Missionary Board of the Brethren	114,736	114,736	16,577	131,313	507,646	638,959	31,023	18,610	8.
9. Brethren in Christ	193,197	250,030	39,571	289,601	483,484	773,085	.....	6,419	9.
10. *Church of the Nazarene	1,859,166	4,350,131	760,305	5,110,436	24,409,278	29,519,714	1,693,300	250,223	10.
11. Churches of God in N. A. (General Eldership)	86,032	86,032	.....	86,032	1,106,293	1,192,325	11,345	33,500	11.
12. *Congregational Christian	4,274,038	6,561,443	.....	6,561,443	48,611,374	55,172,817	1,289,722	1,269,466	12.
13. *Disciples of Christ	6,959,293	7,909,293	1,060,398	8,969,691	51,746,382	60,716,073	1,982,852	1,824,062	13.
14. Eastern: American Catholic (Syro-Antiochean)	18,476	18,476	320	18,796	13,597	32,393	2,200	3,342	14.
15. Ukrainian Orthodox Church of America	4,000	5,000	2,000	7,000	10,000	17,000	250	36,816	15.
16. *Evangelical and Reformed	2,671,709	4,362,636	464,476	4,827,112	26,198,021	31,025,133	930,234	752,144	16.
17. *Evangelical Congregational	.....	.....	.....	427,646	1,320,251	1,747,897	85,363	28,029	17.
18. *Evangelical United Brethren	2,468,300	5,608,615	370,675	5,979,290	27,534,958	33,514,248	.....	720,320	18.
19. *Friends: Ohio Yearly Meeting (Damascus)	236,943	236,943	.....	236,943	296,969	533,912	74,658	6,042	19.
20. International Foursquare Gospel	573,464	573,464	.....	573,464	3,380,485	3,953,949	372,400	78,533	20.
21. Lutheran: *American	3,262,053	3,696,423	1,159,201	4,855,624	22,707,168	27,562,792	362,249	541,251	21.
22. *Augustana Evangelical	1,436,509	2,943,805	593,235	3,537,040	12,624,718	16,161,758	565,495	339,437	22.
23. Evangelical	2,366,014	4,649,038	2,568,861	7,217,899	23,268,332	30,486,231	650,832	617,545	23.
24. Finnish Evangelical (Suomi Synod)	97,364	97,364	1,040	98,404	560,302	658,706	16,407	22,589	24.
25. Missouri Synod	4,632,306	23,883,173	.....	23,883,173	57,989,964	81,873,137	1,635,308	1,230,512	25.
26. Norwegian	66,689	67,633	.....	67,633	286,236	353,869	.....	7,244	26.
27. *United	7,444,459	12,806,067	.....	12,806,067	50,207,324	63,013,391	1,399,078	1,448,427	27.
28. United Evangelical	256,074	324,946	41,431	366,377	1,552,982	1,919,359	55,812	33,700	28.
29. Wisconsin and Other States	1,427,429	1,486,268	184,371	1,670,639	7,387,173	9,057,812	.....	218,520	29.
30. Mennonite: Conference of Evangelical	120,338	120,338	5,388	125,726	74,949	200,675	56,992	2,062	30.
31. General Conference	788,143	980,771	207,145	1,187,916	1,346,887	2,534,803	201,987	35,828	31.
32. Mennonite Church	.....	.....	.....	1,950,077	1,480,194	3,430,271	.....	66,947	32.
33. Methodist: Free	1,024,900	2,213,909	12,254	2,226,163	5,818,431	8,044,594	527,380	41,298	33.
34. *Methodist Church	23,056,337	42,318,470	.....	42,318,470	247,472,725	289,791,195	10,766,506	9,180,428	34.
35. Wesleyan	360,865	594,535	380,296	974,831	4,360,799	5,335,630	209,068	35,676	35.
36. Moravian: Evangelical Unity Czech-Moravian Brethren	1,190	2,762	.....	2,762	27,157	29,919	400	3,348	36.
37. Moravian Church (Northern Province)	146,996	264,852	9,753	274,605	914,770	1,189,375	89,276	22,713	37.
38. Pentecostal Fire-Baptized Holiness	71,000	71,000	.....	71,000	.....	71,000	.....	1,730	38.
39. Presbyterian: Associate Reformed (General Synod)	170,693	425,587	26,344	451,931	808,342	1,260,273	61,450	26,579	39.
40. Cumberland	130,370	172,186	.....	172,186	2,456,526	2,628,712	107,540	75,000	40.
41. Orthodox	126,517	126,517	.....	126,517	510,947	637,464	48,913	5,830	41.
42. *U. S.	10,988,356	10,988,356	961,255	11,949,611	39,233,615	51,183,226	2,153,508	744,746	42.
43. *U. S. A.	14,852,448	20,999,305	.....	20,999,305	105,456,170	126,455,475	5,055,812	2,526,172	43.
44. *United	1,882,474	2,654,344	241,886	2,896,230	9,408,852	12,305,082	817,531	222,201	44.
45. *Protestant Episcopal	14,043,640	15,166,092	.....	15,166,092	58,227,037	73,393,129	2,498,485	1,690,000	45.
46. *Reformed in America	2,035,148	2,035,148	574,320	2,609,468	9,790,531	12,399,999	741,098	194,475	46.
47. United Brethren in Christ	227,286	227,286	.....	227,286	1,227,473	1,454,759	114,700	18,955	47.
Total U. S., 1953	$190,138,981	$271,651,792	$12,273,854	$286,303,369	$1,114,810,848	$1,401,114,217	$53,383,703	37,933,423	
Total U. S., 1952[1]	172,823,939	236,483,314	12,580,118	249,491,078	1,036,832,082	1,286,323,160	50,172,726	37,486,618	
48. Baptist: *Convention of Ontario and Quebec	$ 312,739	679,014	12,093	691,107	$ 1,989,173	$ 2,680,280	$ 169,913	50,752	48.
49. *Union of Western Canada	128,056	170,029	12,501	182,530	739,570	922,100	41,012	16,700	49.
50. *United Convention of Maritime Provinces	391,402	391,402	608	392,010	1,326,717	1,718,727	119,487	66,064	50.
51. *Church of England in Canada[2]	.....	.....	.....	1,405,362	7,542,374	8,947,736	.....	489,974	51.
52. *Presbyterian in Canada	914,355	914,355	279,696	1,194,051	6,474,220	7,668,271	248,932	179,248	52.
53. *United Church of Canada	4,918,398	6,027,414	488,422	6,515,836	24,700,153	31,215,989	1,462,804	849,256	53.
Total Canada, 1953	$ 6,664,950	$ 8,182,214	$ 793,320	$ 10,380,896	$ 42,772,207	$ 53,153,103	$ 2,042,148	1,651,994	
Total Canada, 1952	6,120,257	6,832,696	1,096,810	9,334,868	38,131,939	47,466,807	1,929,407	1,635,917	
Grand Total, U. S. and Canada, 1953	$196,803,931	$279,834,006	$13,067,174	$296,684,265	$1,157,583,055	$1,454,267,320	$55,425,851	39,585,417	
Grand Total, U. S. and Canada, 1952	178,944,196	243,316,010	13,676,928	258,825,946	1,074,964,021	1,333,789,967	52,102,133	39,122,535	

Source: Reports from officials of religious bodies. *Member of Joint Department of Stewardship and Benevolence. [1]Revised, includes only the 46 bodies reporting completely. [2]Revised figure, 1951, latest available.

Church Giving Reaches New Height

SAINT LOUIS, MISSOURI—American church-members are giving more money than ever before for missionary and welfare enterprises, it was reported here.

The Rev. Thomas K. Thompson, executive director of the Joint Department of Stewardship and Benevolence of the National Council of the Churches of Christ in the United States of America, commented on the trend at a meeting here of church fund-raisers, when he issued his department's annual summary of church giving.

Mr. Thompson noted that total annual contributions from members of 46 Protestant and Eastern Orthodox churches in the United States have risen by 8.9 percent to a record total of nearly a billion and a half dollars.

But the most noteworthy fact in the annual summary, he emphasized, was an outstanding increase of 14.8 percent in benevolence giving—contributions that support home and foreign missions, overseas relief and reconstruction, and church welfare enterprises like orphanages, homes for the aged, and hospitals.

Total contributions reported by the 46 denominations, which have a combined United States membership of 37,933,423, came to $1,401,114,217, Mr. Thompson said, as against the previous year's total of $1,286,323,160. Most of the denominational reports, he noted, covered fiscal years in all or part of 1952.

The average church member's total yearly contribution, he added, rose from $38.99 to $41.94, an increase of 7.6 percent. The difference in percentage gain, he explained, comes from the growth in membership of the reporting churches.

Of the total, about one fifth is given for benevolences. Yearly benevolence giving in the 46 communions rose more than $35,000,000, from $249,491,078 to $286,303,369.

Average per capita giving for benevolences went up $1.01 per member, from $7.56 to $8.57.

For foreign missions alone, 40 United States church bodies reported an increase of more than $3,000,000 in one year, Mr. Thompson said. Although the average gift per member rose only from $1.38 to $1.45, the year's total rose from $50,172,726 to $53,383,703 given to support mission churches, schools, hospitals and other services overseas.

A major share of American church giving, however, goes to pay local church expenses: the minister's salary, church maintenance and repairs, fuel and lighting bills and similar items. Reports from 45 of the church bodies indicated that the bills for most of these expenses had risen more than $75,000,000. Total contributions for congregational expenses in these 45 bodies went up 7.5 percent, from $1,036,832,082 to $1,114,810,848. Average contribution per member in these denominations for local church expenses rose from $31.43 to $33.32.

Highest per member giving, the report showed, was reported by the Sev-

Per Member Contributions from Living Donors

	Benevolences			Congregational Expenses	Total Contributions	Foreign Missions	Reports for the Fiscal Year Ending	
	Denominational							
	Budget	Total	Total					
1. Adventists: Seventh Day	$129.98	$136.54	$136.59	$ 28.66	$165.26	$ 31.98	December 31, 1952	1.
2. Baptists: *American Convention	4.54	4.90	6.20	30.71	36.91	1.19	April 30, 1953	2.
3. *National Convention U.S.A. Inc.	.....	.....	.....	.....	.....	.05	June 30, 1953	3.
4. Seventh Day General Conference	7.97	7.97	7.97	33.94	41.91	1.76	October 1, 1953	4.
5. Southern Convention	5.21	6.55	6.55	28.88	35.43	1.11	January 1, 1953	5.
6. Brethren: Progressive (National Fellowship)	.....	21.65	21.65	50.66	72.31	8.05	June 30, 1950	6.
7. *Church of the Brethren	6.62	9.74	13.03	29.11	42.15	1.90	September 30, 1953	7.
8. *Missionary Board of the Brethren	6.17	6.17	7.06	27.28	34.33	1.67	June 30, 1953	8.
9. Brethren in Christ	30.10	38.95	45.12	75.32	120.44	.....	December 31, 1952	9.
10. *Church of the Nazarene	7.43	17.39	20.42	97.55	117.97	6.77	December 31, 1952	10.
11. Churches of God in N. A. (General Eldership)	2.57	2.57	2.57	33.02	35.59	.34	June 1, 1952	11.
12. *Congregational Christian	3.37	5.17	5.17	38.29	43.46	1.02	December 31, 1952	12.
13. *Disciples of Christ	3.82	4.34	4.92	28.37	33.29	1.09	June 30, 1952	13.
14. Eastern: American Catholic (Syro-Antiochean)	5.53	5.53	5.62	4.07	9.69	.66	June 30, 1953	14.
15. Ukrainian Orthodox Church of America	.....	.....	.....	.....	.....	.....	December 31, 1952	15.
16. *Evangelical and Reformed	3.55	5.80	6.42	34.83	41.24	1.24	December 31, 1952	16.
17. *Evangelical Congregational	.....	.....	15.26	47.11	62.36	3.04	March 31, 1952	17.
18. *Evangelical United Brethren	3.43	7.79	8.30	38.22	46.52	.....	October 31, 1953	18.
19. *Friends: Ohio Yearly Meeting (Damascus)	39.22	39.22	39.22	49.15	88.37	12.36	June 30, 1952	19.
20. International Foursquare Gospel	7.30	7.30	7.30	43.04	50.35	4.74	December 31, 1952	20.
21. Lutheran: *American	6.03	6.83	8.97	41.95	50.92	.67	December 31, 1952	21.
22. *Augustana Evangelical	4.23	8.67	10.42	37.19	47.61	1.67	December 31, 1952	22.
23. Evangelical	3.83	7.53	11.69	37.68	49.37	1.05	January 31, 1953	23.
24. Finnish Evangelical (Suomi Synod)	4.31	4.31	4.36	24.80	29.16	.73	December 31, 1952	24.
25. Missouri Synod	3.78	19.40	19.40	47.12	66.53	1.33	December 31, 1952	25.
26. Norwegian	9.21	9.34	9.34	39.51	48.85	.....	May 1, 1953	26.
27. *United	5.14	8.84	8.84	34.66	43.50	.97	December 31, 1952	27.
28. United Evangelical	7.60	9.64	10.87	46.08	56.95	1.66	April 30, 1953	28.
29. Wisconsin and Other States	6.53	6.80	7.65	33.80	41.45	.....	December 31, 1952	29.
30. Mennonite: Conference of Evangelical	58.36	58.36	60.97	36.35	97.32	27.64	January 1, 1953	30.
31. General Conference	22.00	27.37	33.16	37.59	70.75	5.64	December 31, 1952	31.
32. Mennonite Church	.....	.....	29.13	22.11	51.24	.....	December 31, 1951	32.
33. Methodist: Free	24.82	53.61	53.90	140.89	194.79	12.77	September 30, 1952	33.
34. *Methodist Church	2.51	4.61	4.61	26.96	31.57	1.17	December 31, 1952	34.
35. Wesleyan	10.12	16.67	27.32	122.23	149.56	5.86	December 31, 1952	35.
36. Moravian: Evangelical Unity Czech-Moravian Brethren	.36	.82	.82	8.11	8.94	.12	December 31, 1952	36.
37. Moravian Church (Northern Province)	6.47	11.66	12.09	40.28	52.36	3.93	December 31, 1952	37.
38. Pentecostal Fire-Baptized Holiness	41.04	41.04	41.04	.....	41.04	.....	August 31, 1951	38.
39. Presbyterian: Associate Reformed (General Synod)	6.42	16.01	17.00	30.41	47.42	2.31	March 31, 1953	39.
40. Cumberland	1.74	2.30	2.30	32.75	35.04	1.43	December 31, 1952	40.
41. Orthodox	21.70	21.70	21.70	87.64	109.34	8.40	March 31, 1953	41.
42. *U. S.	14.75	14.75	16.04	52.68	68.73	2.89	March 31, 1953	42.
43. *U. S. A.	5.87	8.31	8.31	41.75	50.06	2.00	December 31, 1952	43.
44. *United	8.47	11.94	13.03	42.34	55.38	3.68	December 31, 1952	44.
45. *Protestant Episcopal	8.31	8.97	8.97	34.45	43.43	1.48	December 31, 1952	45.
46. *Reformed in America	10.46	10.46	13.42	50.34	63.76	3.81	December 31, 1952	46.
47. United Brethren in Christ	11.99	11.99	11.99	64.76	76.75	6.05	December 31, 1952	47.
Total U. S., 1953	$ 5.71	$ 8.15	$ 8.57	$ 33.32	$ 41.94	$ 1.45		
Total U. S., 1952[1]	5.26	7.17	7.56	31.43	38.99	1.38		
48. Baptist: *Convention of Ontario and Quebec	$ 6.16	$ 13.38	$ 13.62	$ 39.19	$ 52.81	$ 3.35	April 30, 1953	48.
49. *Union of Western Canada	7.67	10.18	10.93	44.28	55.22	2.46	April 30, 1953	49.
50. *United Convention of Maritime Provinces	5.92	5.92	5.93	20.08	26.02	1.81	June 30, 1953	50.
51. *Church of England in Canada[2]	.....	.....	2.87	15.39	18.26	.....	December 31, 1951	51.
52. *Presbyterian in Canada	5.10	5.10	6.66	36.12	42.78	1.39	December 31, 1952	52.
53. *United Church of Canada	5.79	7.10	7.67	29.08	36.76	1.72	December 31, 1952	53.
Total Canada, 1953	$ 5.74	$ 7.04	$ 6.28	$ 25.89	$ 32.18	$ 1.76		
Total Canada, 1952	5.34	5.96	5.71	23.31	29.02	1.68		
Grand Total, U. S. and Canada, 1953	$ 5.71	$ 8.12	$ 8.46	$ 33.02	$ 41.48	$ 1.46		
Grand Total, U. S. and Canada, 1952	5.26	7.13	7.48	31.04	38.52	1.37		

Source: Reports from officials of religious bodies. *Member of Joint Department of Stewardship and Benevolence. [1]Revised, includes only the 46 bodies reporting completely. [2]Revised figure, 1951, latest available.

enth Day Adventists, with a yearly average of $165.26 from each member, including a record figure for benevolences.

Four other denominations reported annual per member contributions of more than $100: the Wesleyan Methodists, with $149.56; the Brethren in Christ, with $120.44; the Church of the Nazarene, $117.97, and the Orthodox Presbyterians, $109.34.

Most of the other top-ranking per member gifts for benevolence were reported by Mennonite bodies: the Conference of the Evangelical Mennonite Church, with $60.97 for benevolences; the Brethren in Christ, with $45.12; the Mennonite General Conference, with $33.16, and the Mennonite Church, $29.12.

The largest total giving was reported by The Methodist Church, whose 9,180,428 members gave an average of $31.57 each for a total of $289,791,195.

The Southern Baptist Convention reported the second highest total, $248,004,319, from 7,000,000 members who gave an average of $35.43 each.

The Presbyterian Church, United States of America, came third with a total of $126,455,475 from 2,526,172 members who gave an average of $50.06.

Mr. Thompson reported on both United States and Canadian church contributions at a meeting in the Statler Hotel here. The meeting, sponsored by the stewardship department he heads, is attended by 200 fund-raisers from church boards and church-related schools, hospitals and other institutions.

Six major Protestant religious bodies in Canada, he said, reported a record total of $53,153,103 in annual contributions, an increase of 12 percent, compared to the total United States gain of 8.9 percent.

Average contributions per member rose from $29.02 to $32.18. The new average is not as high as the United States average of $41.94, but the percentage gain of 10.9 percent for Canadian churchgoers is higher than the United States rise of 7.6 percent.

Benevolence giving was the only area where Canadian averages have not gained as much as those in the United States. Compared to the 13.4 percent rise in United States per capita benevolence giving, Canadian contributions for missions and welfare programs rose only 10 percent per capita, from $5.71 to $6.28.

8,881 REFUGEES LAST YEAR

GENEVA, SWITZERLAND—A total of 8,881 refugees were resettled by the World Council of Churches in 1953, according to a report by the agency's Department of Inter-Church Aid and Service to Refugees.

The report disclosed the following increases in resettlement over the previous year: Canada from 569 to 3,163, Australia from 332 to 1,013, Brazil from 173 to 2,621, France from 29 to 232, and Turkey from 7 to 367.

Gains also were recorded in 24 other countries. Some refugees resettled by the World Council were admitted to Argentina, Bolivia, Ecuador, Uruguay, Iran, Norway, Sweden and the United Kingdom.

A total of 2,604 European refugees were moved from the interior of China through Hong Kong to new homes in other countries.

URGE COMMISSIONING OF CHURCH MUSIC

NEW YORK—A recommendation that the National Council of Churches commission the writing of "large choral works—such as oratorios and cantatas—and of new anthems for the church year" was made by the Council's new Commission on Music at its first meeting here.

The commission was formed recently as a section of the Council's department of worship and the arts.

Dr. Thor Johnson, conductor of the Cincinnati Symphony Orchestra, commission chairman, presided at the meeting. Other nationally known musicians who are members of the commission include Dmitri Mitropoulos, conductor of the New York Philharmonic Symphony Orchestra; Robert Shaw, director of the Collegiate Chorale and of the Robert Shaw Singers; Dr. Hugh Porter, director of the School of Sacred Music, Union Theological Seminary in New York, and Dr. Clarence Dickinson, director emeritus of the latter school.

Marvin Halverson, executive director of the worship and arts department, said the commission was set up to help constituent churches of the National Council meet their own needs and to "fulfill their sense of responsibility to contemporary culture."

It also will try to aid the churches in "rediscovering the great music of their own traditions," he said, and encourage the writing of "new music of religious significance that can be played in the concert hall as well as the church."

RELIGIOUS APATHY AMONG SPAIN'S WORKERS

MADRID, SPAIN—An "overwhelming majority" of Spanish workers are not practicing Catholics, according to a survey published in the current issue *Ecclesia*, official organ of Spanish Catholic Action.

The investigation was carried out by priests who serve as spiritual advisers to the official National Trade Union, which represents millions of Spanish workers. A report on the survey was written by Father Villalobas, O.F.M.

Besides finding widespread religious apathy and ignorance among working men, *Ecclesia* said, the priests learned that workers generally:

Believed the church favored the moneyed classes.

Preferred to have priests keep out of politics.

Preferred that church and state remain independent of each other.

Among the reasons given by the inquiring priests for the workers' attitude were poverty and the presence of a "Marxist virus."

From the Wells of Salvation

(*From page 77*)

to slake their thirst at Marah and neglecting the wells of salvation. Tired, disconsolate, weary with it all, at last they turn away unsatisfied. Men have to learn from hardship and the experience of sorrow what matters most. At last they discover the renewal of their souls in prayer. Their better selves emerge and they wonder why they have neglected so long the source of strengthening. Life becomes worth living as they with joy draw water from the wells of salvation.

Isaiah's text does well to put joy first. Joy is an inevitable accompaniment of the experience of salvation. Our religion is marked by sunshine and gladness. Every sermon should sound the note that life is worth living. A sour Christian is like immature fruit—he has not stayed long enough in the radiance of fellowship with his Master to have the acid juices turn to appetizing flavors. A pessimistic Christian is apt to be a counterfeit. Was it not Mark Twain who said that the pessimist was the man who, when given the choice of two evils, took both? The Christian takes neither. The Christian of all men must be ever and always the optimist, trying to overcome evil with good. He is never to forget that Gospel is the word for glad tidings. Christianity celebrates Easter morning as well as Good Friday. The happy, joyful ministering side of the Master's acceptance of life as good must not be overlooked or minimized. Our hymns express the joyful heart; our modern ecclesiastical architecture welcoming the flood of God's sunshine, evidences the joy of worship. The text in Isaiah rightly affirms that the water from the wells of salvation must be drawn with joy. It is a continual process, not a transaction once and for all.

WHAT IS SALVATION?

What is salvation? The human heart everywhere has thirsted for it. Augustine long ago wrote on the first page of his Confessions, "Thou hast made us for thyself and our hearts are restless until they rest in thee." "Ever, not quite," describes life's unfinished quest. The ordinary man in the street mistakenly thinks of salvation as a future experience; rather it is "eternal life lived in the midst of time." It is not escape from threatened eternal punishment; it is living the abundant life here and now. To realize salvation is to experience the blessings of the Christian message and to partake of the gospel hope. When the writers of the Old Testament used the word they knew that its root meaning is to be broad, to be spacious. That old conception is still attractive for salvation really is enlargement. It is possessing the abundant life which is able to satisfy aspirations which are the crown and glory of us all.

Does not the realization overtake every one of us as to how far short we come of our goals? We always seem to be but "on the edge". A musician never attains his ideal. He is always searching for the Lost Chord; there is more than one Unfinished Symphony. "That is my masterpiece," said Chase, the great American painter to an admirer in his studio one day. He pointed as he spoke to an empty canvass hanging on the wall which his brush had never yet touched. "Still I am learning," exclaimed the philosopher who had long since passed the three score and ten age limit. "Now I am beginning to be a disciple," said Ignatius in his eightieth year. Every true scientist feels how little he really knows of the wonders of nature. Newton, after his discoveries, compared himself to a child picking up a brighter pebble than the ordinary and playing with it while "the great ocean of truth lay undiscovered" before him.

The idea which some of the Old Testament writers had in mind when using the word salvation may scarcely have been enlargement of faculties and powers. For them it may have meant escape from failure, freedom from fear, release from sorrow and sickness, liberty from the hands of enemies or from the bondage of exile. One thing that it certainly came to signify was escape from the slavery of sin. Under the teaching of the prophets salvation becomes more and more spiritual. They constituted an early fellowship of reconciliation: "Oh, be ye reconciled," was their constant cry. Restoration of humanity to God's favor was their burning passion.

This was the master motive in the Master's life. The New Testament witnesses are sure that salvation comes as a result of his redeeming work and sacrifice for men. A favorite hymn describes him as "Beautiful Saviour" because he saves from sin. The meaning of the name *Jesus* is shown in Saint Matthew's verse, "You shall call his name Jesus, for he will save his people from their sins."

You may remember how St. Paul took and spiritualized the Old Testament story of Moses' striking the rock and causing the refreshing water to flow for the fathers. "They drank from the supernatural Rock which followed them, and the Rock was Christ." (1 Corinthians 10:4). It is Christ who is still showing mankind how with joy to draw water from the wells of salvation. Without him and without his inspiration, men would be powerless. His words grip the soul of every age and generation. He is revealing to sinsick hearts the source of the waters of pardon, power, and peace.

The wells of salvation never go dry, and they are able to satisfy the thirst of all for these yearnings.

First, water is the symbol of cleans-

ing, as every baptismal service reminds us. Many of us are complacent and feel perfectly satisfied—for a while. But does not a time come when we are overwhelmed with realization of our shortcomings? Psychiatrists know how deep is the guilt complex for many. Halford E. Luccock in the Interpreter's Bible (for Mark 1:4) quotes Caius Glen Atkins' sarcastic version of the Prayer Book Confession: "We have followed too much the inhibitions and self expressions of our own complexes. We have not sublimated our libidos, nor considered our neuroses."

As you walk a city's streets and see the squalor and degradation of the slums, where little children have little chance of developing, does not a guilty feeling creep over you that you are one of those to be blamed for the toleration and the existence of such wrongs? If society is crushing men, women and children, am I, a member of society, blameless? William DeWitt Hyde in his little book on Sin wrote, "A vast mass of disease, accident, wrong, suffering, which we used to cast on Providence, we have now learned through physical, medical, and social science to be preventable. Insofar then as these avoidable evils persist, they do so with our common consent, and for them, we are unitedly responsible." War causes a searching of heart throughout all Christendom as sensitive Christians realize how far short of the mind of Christ their actions have been to let such a catastrophe of hell break upon the world. When the atomic bomb was dropped on Hiroshima, Christians realized the distance between our actions and our ideals.

Then there are our manifold shortcomings, the sins of the spirit, no less than the flesh. What man, like the Pharisee, can hold himself blameless when he thinks of the malice, bitterness, the petty meanness that he tolerates in himself! Though in the Far Country, like the Prodigal Son, we feel divine promptings to leave the husks to the swine and turn our faces home. Pardon is there, for in the Father's house is reconciliation and restoration, as Christ taught. It is he who enables us to draw with joy the cleansing water of pardon from the wells of salvation.

Second, there is in all men the craving for power. We long for more power to bring our ideals and our hopes nearer realization. In many a heart, there is a yearning for aid and strength in overcoming evil habits. It has been the testimony of all observers that the New Testament is able to reveal the source of new strength. The Gospel shows how a man may link himself up to God's power. It answers the cynic's question, "Does God really care?" with a shout of joy. It tells of divine re-enforcement and the undergirding of our weak wills by God's will. Christ does not merely give good advice as other religious leaders have done, but he supplies the power to will and carry through.

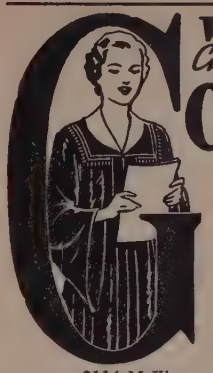
Partaking of the wells of salvation invigorates. William Carey took as his motto, "Expect great things from God. Attempt great things for God." With joy the Christian draws the waters of power from the wells of salvation. In the motion picture, "A Queen is Crowned," one is surprised to find that in Westminster Abbey the second half of this motto is inscribed in large letters under the memorial window to the air men who saved London. Whether the use of this motto is appropriate or not, the fact remains that William Carey drew on divine power for his missionary task.

Third, there is a craving in every human heart for peace. How deep is that hunger—and thirst! Man longs for peace to replace the worries of life, the fear of business troubles, the dread of oncoming old age, or the failure of health. Witness the sale of books on the Peace of Mind theme!

In the midst of overwhelming sorrow, we have all seen Christians realizing the peace which the world cannot give, and which the world cannot take away. Worry, which eats into our lives the way acid eats into steel, has a Christian antidote.

The flow of these waters never fails even in time of drought. When Jeremiah the ancient prophet, saw his people forsaking God and missing the satisfaction of true living, he hears God's word, "For my people have committed two evils: they have forsaken me, the fountain of living waters, and hewed out cisterns for themselves, broken cisterns that can hold no water" (Jeremiah 2:13). After the intervening centuries, the picture still affords one of the best contrasts between worldly and spiritual resources, even though cisterns and wells are not familiar to city dwellers. The cistern is artificial; its waters stagnate. The well furnishes abundant refreshment, and it does not go dry in the time of testing because it is deep enough to tap a never failing flow. The pleasures of the world may seem to satisfy, but men turn from them after a while disheartened. With joy, day after day, we may draw the waters of peace from the wells of salvation.

General Lew Wallace wrote part of his novel *Ben Hur* in Santa Fe while governor of New Mexico. It is said that the writing of it changed his doubts. He represents Ben Hur, the galley slave, being marched along the dusty highway to his doom. As he passes through Nazareth, a boy with lustrous eyes and sympathetic face gives him a cup of cold water to slake his thirst. The story is only fiction; the lesson is truth. Ben Hur never forgot the deed, nor the face. It was that of Jesus satisfying, with a drink



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of cold water, the physical weakness of one in want.

But man has more than bodily wants. Jesus knew also the thirst of man's soul and his spiritual needs. Let us imagine a change of scene, for years have passed. This time, the story is true, for it is not to a novel, but to the Holy Writ that we go. In the seventh chapter of John's Gospel, the story is told. Jesus, conscious of his Messiahship, has gone up to Jerusalem. It is the last of the Feast of Tabernacles, the close of the week of celebration. For six days, the pilgrims have been marching to Kidron to draw water. They may have been chanting this very Psalm from the book of Isaiah to which we have referred. Multitudes are following the priests and the Levites, carrying the water in golden vessels. The excitement is high.

Jesus feels the devotional spirit of the crowd; his sensitive soul realizes the spiritual thirst of the worshippers which the burning autumn weather had intensified. It is the season when the rains are expected. As the scriptural promises are recalled, the more superstitious among them think that their action will influence the rainfall. Jesus notes that some are carrying empty water jars in token of the disappointment that the long promised Messiah has not yet come. With his heart full of compassion, he sees them pass by. John's record is, "On the last day, the great day, Jesus stood up and proclaimed 'If any one thirst, let him come to me and drink.'" If any man thirst, let him come to him and drink! "Thou of life, the fountain art, freely let me take of Thee," sings Wesley in "Jesus, Lover of my Soul." In him, we find rest and refreshment for our souls, and having found him, we may have the joy of sharing with others. "The cup of water given for thee still holds the freshness of thy grace."

The water of life is not for selfish use, but is to be shared. No matter how much is given away, there is still enough, for the flow is inexhaustible—like the artesian fountains at the headwaters of the California canal which enriches a whole countryside.

ASSURES DULLES OF PRAYERS

NEW YORK—The National Council of Churches cabled Secretary of State John Foster Dulles in Berlin assuring him of the prayers of American church-goers for the success of the Big Four Foreign Ministers' Conference there.

The message expressed hope that "understandings will be reached pointing toward the peace and security of Europe, and of our own and other lands."

It reminded Mr. Dulles that the National Council had rejected the idea that a third world war is inevitable.

"IF A MAN DIE, SHALL HE LIVE AGAIN", JOB . . .

An Easter Anthology

Throughout history, ancient and modern, men have believed in the persistency of human personality. These selections are typical of many others that might be used.

Saint Paul: "Lo! I tell you a mystery, We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. For this perishable nature must put on the imperishable, and this mortal nature must put on immortality. When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written:

Death is swallowed up in victory
O death, where is thy victory?
O death, where is thy sting?

Socrates: "all men's souls are immortal, but the souls of the righteous are both immortal and divine."

Goethe: "Those who hope for no other life are dead even in this."

Ralph Waldo Emerson: "Our dissatisfaction with any other solution is the blazing evidence of immortality."

Charles Dickens: "There is nothing innocent or good that dies and is forgotten: let us hold to that faith or none."

Samuel Johnson: "How gloomy would be the mansions of the dead to him who did not know that he should never die; that what now acts, shall continue its agency, and what now thinks, shall think forever."

Robert Ingersoll (at his brother's grave): "Life is a narrow veil between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud and the only answer is the echo of our wailing cry. From the voiceless lips of the unreplying dead there comes no word. But in the night of death, Hope sees a star, and listening Love can hear the rustle of a wing."

Phillips Brooks: "A man without a belief in the future is like a man who does not breathe more than half an inch in his lungs; he is short of breath, as it were, like a man with the consumption; but the moment he believes in endless existence he is like a man who breathes freely and fully. A man who has no belief in immortality is like a man in prison; but a man who believes that ere long the stroke of death which shatters him will shatter the material elements by which he is confined in this life, and makes his horizon boundless—how large a manhood there is in him! What a refuge to him in the thought of the everlasting!"

Harry Emerson Fosdick: "Death is a great adventure, but none need go unconvinced that there is an issue in it. The man of faith may face it as Columbus faced his first voyage from the shores of Spain. What lies across the sea, he cannot tell; his special expectation all may be mistaken; but his insight into the clear meanings of present facts may persuade him beyond doubt that the sea has another shore. Such confident faith, so founded upon reasonable grounds, shall be turned to sight when, for all the disbelief of the unbelieving, the hope of the seers is rewarded by the vision of a new continent."

Henry Sloan Coffin: "You recall William James' reply to the query: 'Do you believe in a personal immortality?' Never keenly; but more strongly as I grow older. Why? Because I am just getting fit to live."

Victor Hugo: "Winter is on my head but eternal spring is in my heart. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the world to come. For half a century I have been writing my thoughts in prose and verse; but I feel that I have not said one-thousandth part of what is in me. When I have gone down to the grave I shall have ended my day's work; but another day will begin the next morning. Life closes in the twilight; but another day will begin the next morning. Life closes in the twilight but opens with the dawn."

**J. H. Oldham:* "Faith in the resurrection is the spring of undying hope. Without the resurrection the cross is unrelieved tragedy. The faith that Christ is risen is the assurance of the ultimate triumph of the good."

**Rufus Jones:* "Eternal is not to be taken primarily in a quantitative sense, to signify mere endlessness. It is rather a life of new dimensions, life raised to new capacities—the full opening out of the life Godward. By birth from above the soul partakes of the life of God and enters upon a type of life as inexhaustible as his life is, and as incapable of being ended by physical catastrophe."

Edward Markham: "We are here. Some Power has called us out of the un-

*Quotations carrying this mark were taken from "Treasury of the Christian Faith," compiled by Stanley I. Stuber and Thomas Luther Clark, published by The Association Press, and are used by permission.

†Quoted from "And The Life Everlasting" by John Baillie published by Charles Scribners Sons. Used by permission.

known. We did not come of our own will. Some higher Power has evolved it all. And the Power that has caused this revelation of wonder and mystery can easily have prepared for us another surprise beyond the locked mystery of death. And I believe that this stupendous Power we call God has created another world, a world of spirit for the spirit of men."

Paul Tillich: "No religious attitude possesses inward justification at the present time in which the religious principle does not work itself out as it were horizontally, in a line that leads forward, or in which the making of a better world is not an element of determinative significance. Christian piety, especially in its Lutheran form, has neglected the forward-looking line in favor of the line that leads upward. It has rightly insisted that from every point of space and time there is a line that leads directly upward; but it has failed to see that the upward-leading line without the forward-leading line (without the active will to remake) issues in self-contained piety that puts the individual's quest of salvation in place of a direct relation of God to the world. The proletarian is entirely justified in withdrawing himself from such an attitude and in denying the ultimate sincerity of an upward-looking tendency from which a forward-looking tendency is absent. On the other hand, the socialists must be reminded of the complementary truth that the forward-leading line without the upward-leading one can end only in disillusion."

Plato: "In ordaining the universe, resolved to make a moving image of Eternity, hence of Eternity which abides in unity he made that eternal image which, in its measured advance, we call *time.* There were no days and nights and months and years before the universe was created, but in bringing the universe into being he brought these into being also. They are all parts of time, and *was* and *shall be* are created forms of time too, though we thoughtlessly and mistakenly ascribe them to the Eternal Essence. For we say it *was,* that it *is,* and that it *shall be,* whereas in truth *is* alone applies to it."

†*John Baillie:* "The enjoyment of eternal life in the future has always been made conditional upon the use we make of the present. Only those whose lives are now lived in such fellowship with God as earthly conditions permit can look forward to the fuller fellowship hereafter. If our consciences tell us anything they tell us that it matters eternally what we do with our lives now. . . . If we press the question whether the body of glory is to be the same body transformed or another body which replaces it, we receive no clear or united answer. Not even Saint Paul, who has set out his judgment at considerable length, can be pinned down to a certain pronouncement on this point. And perhaps this is no surprise. For which of us was even pinned down to a certain pronouncement on the parallel question at what point a stocking that has been darned and darned again ceases to be the same stocking and becomes a new one?"

MERGER OPPONENTS TO ASK COURT HEARING

CHICAGO—Plans were made here by the Committee for the Continuation of the Congregational Christian Churches to petition the New York Court of Appeals for a rehearing of the case in which it upheld the denomination's merger with the Evangelical and Reformed Church.

The appeals tribunal held that civil courts lacked jurisdiction in the proposed merger because no property rights were involved.

Appellant in the case was the Cadman Memorial Congregational Society and the Cadman Memorial Church of Brooklyn, N.Y., which claimed that the denomination's General Council had no power to make the merger.

Delegates from 16 states to the Continuation Committee's meeting here also adopted a resolution urging the General Council to withdraw its approval of the union. They claimed that should merger be effected it would cause "wide misunderstanding and disunity for years to come."

The delegates addressed a series of questions to the General Council on matters which they said had not been decided by the court and which they claimed needed clarification.

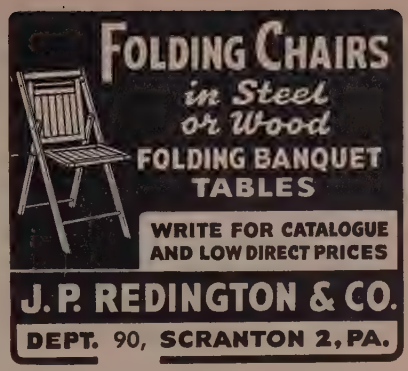
QUEEN ELIZABETH WORSHIPS IN SMALLEST CHURCH

CHRISTCHURCH, NEW ZEALAND — A group of 30 persons crowded into a tiny chapel on Longbeach, the private estate 40 miles south of here where Queen Elizabeth II retired for a weekend rest from her New Zealand Tour, to worship at matins with the royal party.

Members of the party said it probably was the smallest church edifice in which the queen had ever worshipped.

The wooden chapel was built at Christchurch in 1855 and consecrated by New Zealand's first Anglican bishop, Dr. G. A. Selwyn. John Grigg, founder of Longbeach, bought it in 1872 and had it hauled across country on skids by ox-team, ferrying it over three rivers in the process, to provide worship facilities for his family and workers on the estate. It is still lighted by the original oil lamps, and music is provided by an ancient harmonium.

At the matin service, conducted by the vicar of a neighboring parish, the Duke of Edinburgh read one of the lessons.



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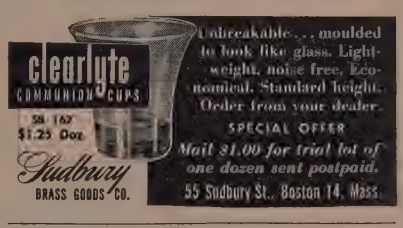
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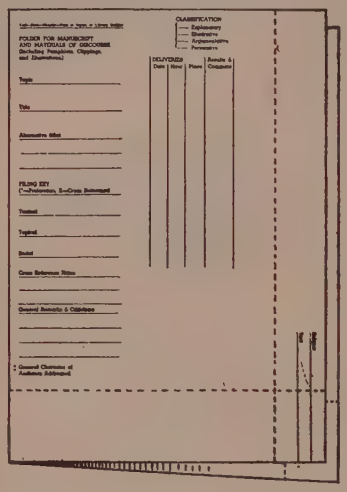
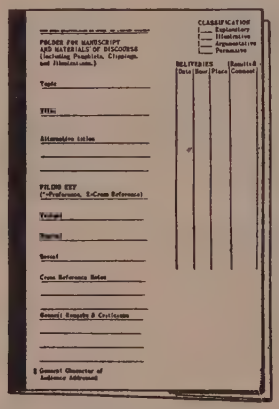


This is the way the folder looks when it reaches you. The size is 9"x11¾". It fits the letter-sized filing cabinet. If you want to use it in the cabinet it is ready to use.



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News of the Religious World*

MINNEAPOLIS, MINNESOTA—"Beautiful Saviour" and "A Mighty Fortress Is Our God" won a recent hymn-popularity contest among Augustana Luther Leagues of 400 congregations. Runners-up in the vote by Lutheran young people were "Beneath the Cross of Jesus" and "Take My Life and Let It Be Consecrated."

* * *

GREENSBORO, NORTH CAROLINA—The College Place Methodist Church has added a consulting psychiatrist to its staff in what is believed to be the first move of its kind in North Carolina. The Rev. Brunson Wallance, pastor, said the church board had approved the appointment of Dr. John Wakeman Turner to the post.

* * *

NEW YORK, NEW YORK—Lutheran World Relief shipped 5,163,153 pounds of relief goods valued at $1,689,286 to six overseas countries in December.

* * *

MINNEAPOLIS, MINNESOTA—"Faith in action" projects will carry six young men from the Luther League of the American Lutheran Church on a voluntary unsalaried mission to New Guinea. They will, during their two year stay, construct church and school buildings and organize native youth groups. The projects were announced at the annual meeting of the All-Lutheran Youth Leaders Council.

* * *

NASHVILLE, TENNESSEE—A seminar on religious journalism was sponsored by The Nashville Tennessean, local daily newspaper, on January 16. Discussions centered on such themes as: The Relation of Pulpit and Press; What the Newspaper Expects of Churches; and What is Church News?

* * *

MINNEAPOLIS, MINNESOTA— Mrs. Annie Steen, 69, has been honored by native Christians of Karappur, in southern India, for more than 20 years of faithful support. By making and selling needlework Mrs. Steen has earned sufficient funds to support the mission. Now the native Christians have dedicated a small white adobe church as a memorial to the Minneapolis woman.

* * *

CLEVELAND, OHIO—A pastoral counseling school sponsored by the Episcopal Diocese of Ohio will start June 21 on a program to train ministers to calm the fears of people. Students will be recruited largely from Bexley Hall, theological division of Kenyon College, and from the Oberlin Graduate School of Theology. Field training will be carried on in mental hospitals in and around Cleveland.

* * *

RICHMOND, INDIANA — Plans have been mapped for a new national organization of Christian laymen to be known tentatively as "The Yokefellow Foundation", symbolizing self-discipline and fellowship. Sixteen prominent laymen laid the foundation for the new group at a meeting with Dr. D. Elton Trueblood, head of the philosophy department of Earlham College, a Quaker institution.

* * *

WASHINGTON, D. C.—Vice President Richard M. Nixon opened an archaeological exhibition from the Holy Land at the Smithsonian Institute here with the comment that on his recent round-the-world trip he was impressed with the fact that in country after country there was a "new awakening" to religious culture. Sponsored by the American Fund for Israel Institutions, the exhibit includes several of the so-called "Dead Sea" scrolls, among the oldest Biblical parchments ever found.

* * *

CAMBRIDGE, MASSACHUSETTS — John D. Rockefeller, Jr. has made a gift of $1,000,000 in securities toward revitalizing Harvard University's Divinity School. His gift brings to more than $2,000,000 the funds subscribed toward a goal of $5,000,000 erecting "an important center of religious learning" at the university.

* * *

PUSAN, KOREA—An uninhabited island off the coast of Korea is being made into a "boys town" for homeless youth by the Methodist Committee on Relief. It will be a memorial to William Hamilton Shaw, a Methodist seminary student, who was killed during the Inchon landings while serving as a naval aide to General Douglas MacArthur.

* * *

KANSAS CITY, MISSOURI—Members of the Church of the Nazarene gave a record average of $118.33 each to the church during 1953, Dr. S. T. Ludwig, general secretary, said. This compared with $117.97 in 1952. Total 1953 contributions were just under $30,500,000, Dr. Ludwig declared, and membership rose 3.2 percent to 258,000.

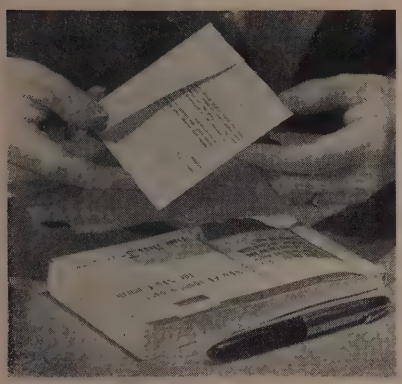
* * *

NASHVILLE, TENNESSEE — Southern Baptists in 22 states, Alaska and the District of Columbia contributed $15,359,142 during 1953 to agencies and causes of the Southern Baptist Convention, it was announced by treasurer Porter Routh. More than half of the total went to foreign missions.

(*Turn to page 86*)

*Condensed from Religious News Service

NEW PRODUCTS for CHURCHES



CHURCH OFFERING ENVELOPES MODERNIZED

A trim check-book form of church offering envelope is being introduced by the Firestone Tire & Rubber Company. Claiming the first major change in this church necessity in twenty-five years, the company says the old envelope enclosed in a carton will be replaced. Each flat envelope form is torn from its book in the same way a check is detached from its stub. It is then folded and the flap is sealed by pressure. It is this pressure-sensitive adhesive that prevents the book of flat envelopes from sticking together. Called "Account-o-lope," the new envelope gives both member and church a running record of contributions. New Product **2541**

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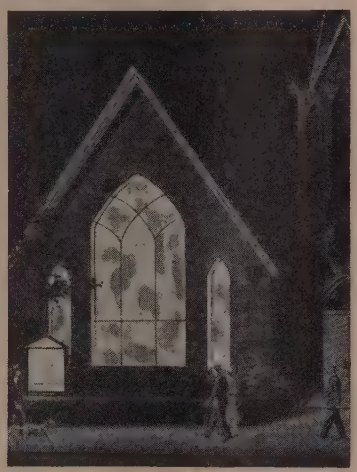
An organ's voice for your piano, costing only $695, is possible with the Lowrey Organo. This inexpensive, fully electronic instrument, is attached to your piano and recommended: (1) as a portable organ in other than the church proper where a large organ is already installed; (2) for the small church that has never been able to purchase an organ; and (3) for a new or remodeled church where funds temporarily will not permit purchase of a large organ. A pedalboard is available for an additional $79.50, and a large auditorium amplifier for $195. More information on making an organ of your piano can be obtained by writing for New Product **2542**

PORTABLE ADDING MACHINE

Church officials with bookkeeping and financial responsibilities will welcome the new low-cost ($14.95) adding machine developed by the Lightning Adding Machine Company. It measures 14" long, 4¾" wide, and weighs 1½ lbs. It takes the guess work out of figuring up to $99,999.99. Figures are dialed into the machine with a metal stylus as simply as dialing a telephone and the totals appear in answer windows. New Product **2543**



BRIGHTEN YOUR CORNER—AUTOMATICALLY

Keep your church alive during the week, the National Electrical Manufacturers Association advises. They suggest doing this with "time switch" controlled outside lighting for your bulletin board, stained-glass windows, or floodlighted exterior. The "time switch" automatically turns lights on and off at regulated times. It also can be used to increase heat to desired temperatures at required times, and then decrease it when the building is vacated. When nobody else remembers to turn off the water heater after an evening of refreshments, the "time switch" will do the job automatically. Time switches are inexpensive. Write for complete information on New Product **2544**

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SUSTAINED SITTING COMFORT

Custom-designed "bodiform" chairs installed by the Metropolitan Opera Company and admired above by soprano Risé Stevens are also being used by churches. This American Seating Company product has a spring-cushion back with curved rear panel, is upholstered in mohair, measures 21″ x 33″ with the back rising 32″ from the floor. Each chair is equipped with a foam-rubber seat cushion over spring-arch construction to provide maximum, sustained sitting comfort. Along with the new equipment, a revised seating arrangement is often recommended by the manufacturers. New Product **2545**

MARBLE PANELS FOR CHURCH INTERIOR

The distinctive walls shown here are behind the altar in the Methodist Church, Shipshewana, Indiana. They are Verdi Antique Marlite marble panels. This economical remodeling material authentically reproduces the beauty of rare, imported marble. The soil-proof baked finish of Marlite panels cleans with a damp cloth, never needs painting or periodic redecorating. Besides Verdie Antiquie, Marlite is available in four other patterns, and is readily adaptable to any architectural treatment or decorative scheme. New Product **2546**

News of the Religious World

(*From page 84*)

PHILADELPHIA, PENNSYLVANIA — La-Salle College has conferred a "Ph.T.", or "Putting Him Through," degree on the wives of 68 married students at a Roman Catholic family day observance. The "degree" cited the women for sacrifices and encouragement that made it possible for their young husbands to complete their college education.

* * *

FRANKFORT, KENTUCKY — Kentucky's Superintendent of Public Instruction, Wendell P. Butler, in a statement filed by the Attorney General in Franklin circuit court, has argued that to bar garbed Roman Catholic nuns from teaching in public schools would be unconstitutional. The statement was in answer to a taxpayers' suit by the Rev. J. C. Rawlings of Bradfordsville, Ky., president of the Kentucky Free Public Schools Committee, an affiliate of Protestants and other Americans United for Separation of Church and State.

* * *

MONTREAL, CANADA—The Montreal Council on Christian Social Order, an inter-faith group, has referred to its executive committee the controversy over banning of the film "Martin Luther" from public showing in the province of Quebec. The film now is restricted to private showings in churches and schools. The inter-faith committee was instructed to report on the issue within ten days.

* * *

ALTON, ILLINOIS—The Rev. James W. McClain, who gave up his popular "Dr. I.Q." radio quiz show in 1946 to become an Episcopal minister, is going back to the air waves to put the show on TV. Dr. McClain served for a time as an Episcopal rector of St. Paul's Church here and then devoted time to an interdenominational boys' ranch in Texas. He plans to use his earnings from the TV quiz show to support the boys' camp.

* * *

CHICAGO, ILLINOIS — Cleveland E. Dodge, New York financier and civic leader, has been named 1954 winner of the Russell Colgate Distinguished Service Citation in recognition of "50 years of denominational and interdenominational church service and leadership." The award is given annually by the National Council of Churches for outstanding achievement in the field of Christian education.

LONDON, ENGLAND—The Rt. Rev. William Louis Anderson, Anglican Bishop of Salisbury, has announced that in the future marriage licenses will not be granted unless at least one of the persons wishing to be married has been baptized.

* * *

PARIS, FRANCE — About 800,000 of France's 42,740,000 people are Protestants according to an authoritative yearbook published by Emile G. Leonard of the College of Higher Studies. In the 17th to 19th centuries there were less than 600,000 Protestants in France.

APPROVES TAX EXEMPTION OF CLERGY RENTAL ALLOWANCES

WASHINGTON, D. C.—The House Ways and Means Committee has voted to exempt from income tax the rental allowance given a minister by a church in lieu of furnishing him with a parsonage.

The provision is one of several score amendments to the Internal Revenue Code which will be incorporated in a bill for overall tax revision designed to remove inequities from the present federal tax structure. The committee expects to report the bill shortly.

Under the present law, a clergyman need not include in his taxable income the rental value of a parsonage furnished him by the congregation he serves. Several bills have been introduced in Congress to provide for tax exemption of a rental allowance.

Failure to make such provision, the sponsors assert, subjects to unjust discrimination pastors of small churches and new parishes which are not able to afford a parsonage.

The rental allowance would be tax-exempt only if the church specifically earmarks the sum, and only to the extent that the allowance is actually used for rent payments. If the allowance is larger than the rent actually paid, the clergyman would be taxed on the difference.

TAXATION OF INCOME-PRODUCING CHURCH PROPERTY

FRANKFORT, KENTUCKY—Income-producing property owned by religious and charitable organizations would be made subject to state ad valorem taxes under a proposed constitutional amendment introduced in the Kentucky House of Representatives.

Sponsored by Rep. Tom Mobley, Bowling Green, chairman of the House Constitutional Amendments Committee, and Rep. Edward O. Bridgers, Louisville, the proposal—if approved by the General Assembly and ratified by the people next year—would amend the sec-

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Name ----------

Address ----------

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( ) Ill ( ) Prospect for membership

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( ) Has grievance ( ) Needs church contact

Other: ----------

Signed*

*Be sure to sign this card so that the minister may consult you regarding the case. Hand the signed card to usher, pastor, place on collection plate, or mail. Other side may be used for additional information.

CM

Tel-Your-Pastor—(No. 1)

The Invitation

COMMUNION

Ye, who do truly and earnestly repent of your sins, and who are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways: draw near with faith, and take this holy sacrament to your comfort, and make your humble confession to Almighty God.

ALL WHO COMMUNICATE ARE ASKED TO SIGN FOR THE RECORDS OF THE CHURCH

Your Name .....

Your Address .....

Present Church Affiliation .....

Communion Record—(No. 2)

To Our Guests

Not forsaking the assembling of ourselves together

We are glad that you visited us today. We hope that you enjoyed the hour of worship and will soon return.

If you will sign this card and give the information requested, it will help us to identify you. Then please place the signed card on the collection plate; hand it to an usher, or give it direct to the pastor. Thank you.

NAME .....

ADDRESS .....

PRESENT CHURCH AFFILIATION .....

Guest Card—(No. 3)

WELCOME TO OUR CHURCH

Come unto me, all ye that labour and are heavy laden, and I will give you rest.—Jesus Christ

A few minutes spent in quiet prayer and devotional reading will help to renew your faith. The hymnals and other helps are available to you.

May we suggest:

FROM THE BIBLE

For the Tired: Matthew 11: 28-30
Need of Assurance: Psalm 23
Bereavement: Psalm 90; John 3:16
Persecuted: Romans 12
For Tolerance: I Corinthians 13
A New World: Revelation 21:1-5

FROM THE HYMNAL

Security: Our God Our Help in Ages Past
Quietness: O Master Let Me Walk With Thee
Comfort: Sometimes a Light Surprises
Trust: Take My Life and Let It Be
Immortality: Jerusalem the Golden

As you turn the pages many riches will be revealed to you.

C. M

(We shall be glad to have you take this card with the compliments of this church)

Actual size 6"x3 1/2"

When war clouds gather people seek the house of God. These cards encourage members and strangers to use the church as a sanctuary from the strifes of life. Beautifully printed.

50 cards, 75c; 100 for $1.25; 300 or more at $1.00 per 100

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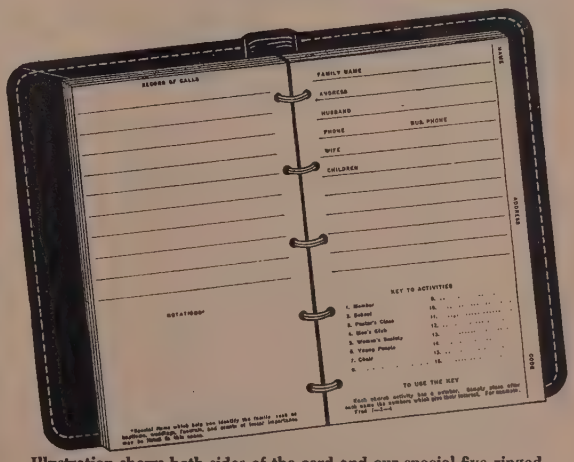
This system is adaptable to the smallest or largest church. The pastor uses it to record his calls and list interesting information regarding his families. Larger churches use it as a base of their group or area organizations.

The church which prefers to do so may keep the cards in a 3 1/2" x 6" filing case. Placed alphabetically all information is immediately available. The cards are also available, punched for the standard 3 1/2"x 5" six ringed binder. If you now own such a binder you need to buy only the cards.



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Cards Alone

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(Be sure to specify whether cards are to fit the special five-ring binder or the standard six-ring binder)

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tion of the constitution dealing with tax exemptions.

The amendment was referred to the Constitutional Amendments Committee and is due for an early hearing. It would add to the section dealing with exemption these words:

"But no real property owned by such (religious or charitable) institution which is leased for income and not used solely as a site for or to house any charitable or education activity of such organization shall be entitled to a tax exemption."

In recent years, religious groups have acquired large amounts of income-producing property in Kentucky that is used for office buildings, stores, bus terminals and residences.

CHURCH USES 'TIME-CLOCK' TO SPUR ATTENDANCE

KANSAS CITY, MISSOURI — Trinity Methodist church here is using an adaptation of industry's time-clock system to spur attendance.

Trinity members now register their presence at services by removing cards from racks resembling those in clock-punching systems and dropping them in a receptacle behind the racks.

Use of the attendance cards was begun recently as part of Trinity's cooperation in a nationwide Methodist attendance and membership campaign to run until Easter.

The pastor, Ben Morris Ridpath, says the cards already have boosted Sunday attendance close to 500. Previously, average Sunday attendance fluctuated between 350 and 425.

Members' cards are placed in alphabetical order in the racks. As each worshiper enters the foyer, he picks out his card and deposits it in the receptacle.

At one end of the card are squares for each Sunday through April 11. Each week, the cards are removed from the receptacle, punched to indicate attendance for that Sunday and put back in the racks.

Worshipers check the racks after each service. If they see the card of an acquaintance, they note the name and call or visit the absent member to tell him he was missed and urge attendance the following Sunday.

The church office also notes the absentees and sends a card to each one.

Although most of the cards are white, some racks contain blue ones, which bear the names of persons not members of the church but who attend frequently. Salmon-colored cards are used to indicate members who are shut-ins.

All members nine years of age or older register by the card method.

URGE GREATER CHRISTIAN, MOSLEM UNDERSTANDING

NEW YORK—Christianity and Mohammedanism have enough similar teachings to provide an ample basis for mutual understanding, respect and fellowship, spokesmen for the two faiths said at a conference on Middle East affairs here.

Father Joseph P. Connell, S.J., dean of Baghdad College in Iraq, summed up their common belief thus: "The world is one world. It was created by Almighty God, who made us all in his image and likeness, and destined us to know him, enjoy him, and live with him forever."

His summary was endorsed by President Eisenhower's pastor, the Rev. Edward L. R. Elson of the National Presbyterian Church, Washington, D.C., who presided over the panel session at which the views were expressed.

The session, dealing with Christian-Moslem relations, was part of the second annual conference of the American Friends of the Middle East. Panel speakers called for a greater interchange of information and interpretation between the two religious groups.

Abdelmonem Shaker, a teacher of the Mohammedan Society of Brooklyn and Philadelphia, urged, however, that there should be no "proselyting or converting."

Mr. Shaker, an Egyptian, also suggested that the cultivation of "tolerance and love" be not limited to Christians and Moslems but also embrace Jews and followers of other world religions.

Christians participating in the panel session stressed that good inter-creedal relations cannot be built without a "healthy recognition and respect for the differences" between the various faiths.

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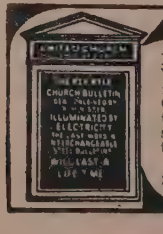

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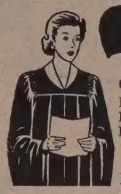

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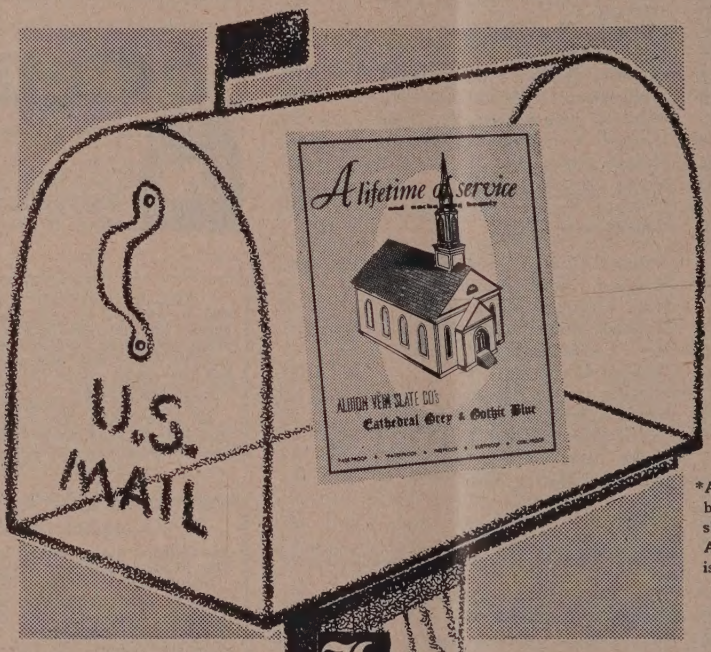

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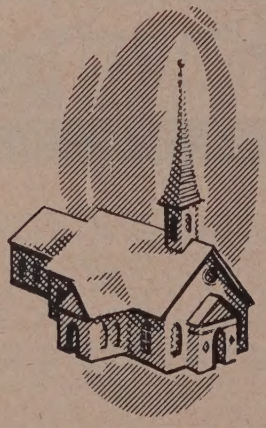
Slate is truly one of the outstanding miracles wrought by nature. Read the interesting account of how this durable and beautiful stone was developed. Write the Albion Vein Slate Company, Department 3D, Box 67, Bangor, Pennsylvania for your free booklet.



Cathedral Grey
AND
Gothic Blue
SLATE

"THE BEAUTY OF NATURE'S STODDARD CATHEDRAL GREY AND GOTHIC BLUE SLATE CANNOT BE DUPLICATED BY MAN."

ALBION VEIN SLATE COMPANY

BOX 67, BANGOR, PENNSYLVANIA

TWO RECORDS FOR LOCAL CHURCH EFFICIENCY

THE FAMILY-FILE CHURCH RECORD FOLDER*

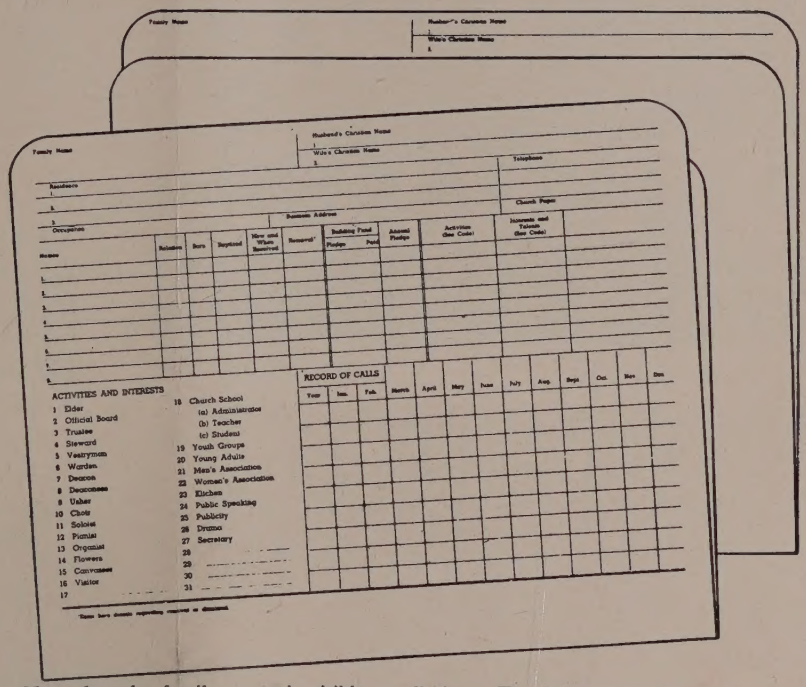
NOTE THESE FEATURES

1. Fits the standard size letter filing cabinet
2. Complete church record for each member of the family
3. Records pastoral calls
4. Provides a folder for supplementary family information, confidential counseling material, etc.
5. Flexible for churches of various sizes

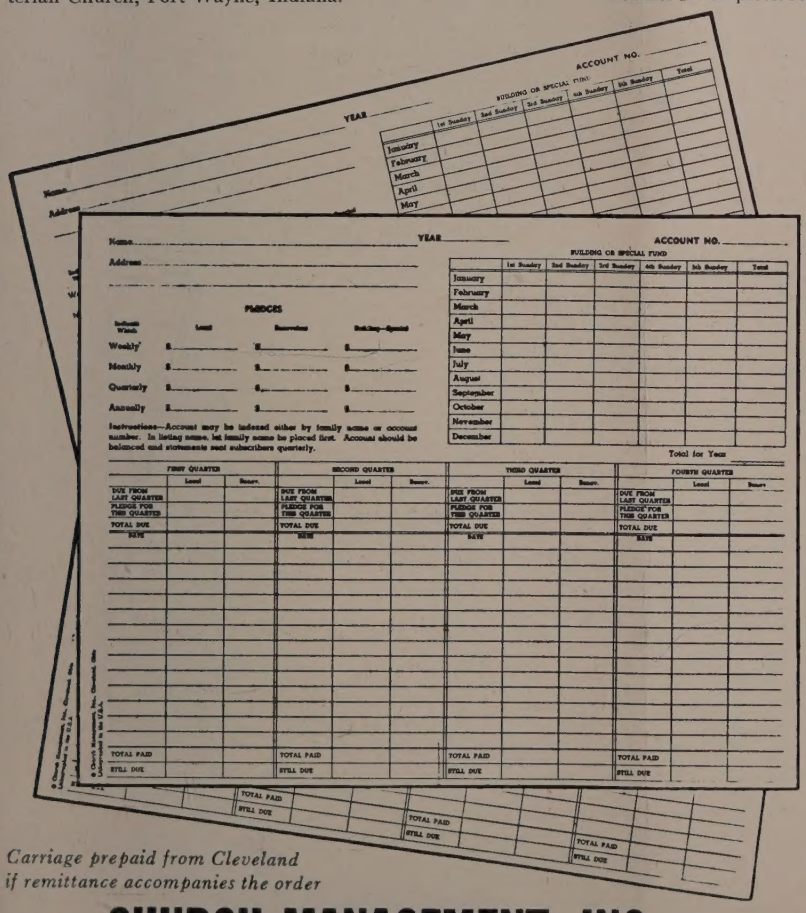
PRICE—6½c Each

If you now have a filing case the complete system for a church of 100 families will cost but $6.50; a church with 200 families; $13.00; a church of 500 families, $32.50. Carriage prepaid from Cleveland if remittance accompanies the order.

*Developed under the supervision of John W. Meister, and first used in the First Presbyterian Church, Fort Wayne, Indiana.



Note that the family name is visible at all times. The information for each member is complete. Actual size of folder 9¼" x 11¾".



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THE DOUBLE LIFE FINANCIAL RECORD

INSTALL FOR 1954

LARGE SIZE—9¼" x 11¾". Large enough for easy, legible entries

EASY FILING—Fits the standard letter size filing cabinet

LONG WEAR—Printed on a heavy white card stock

THREE RECORDS IN ONE—Three records, local, benevolence and special, on one card

TWO-YEAR RECORD—Indentical copy on both sides of the card

COMPACT—Five hundred cards take but six inches in your filing cabinet

LOW COST—Each card, 5½c; cost per pledge, but 2¾c per year

PRICE

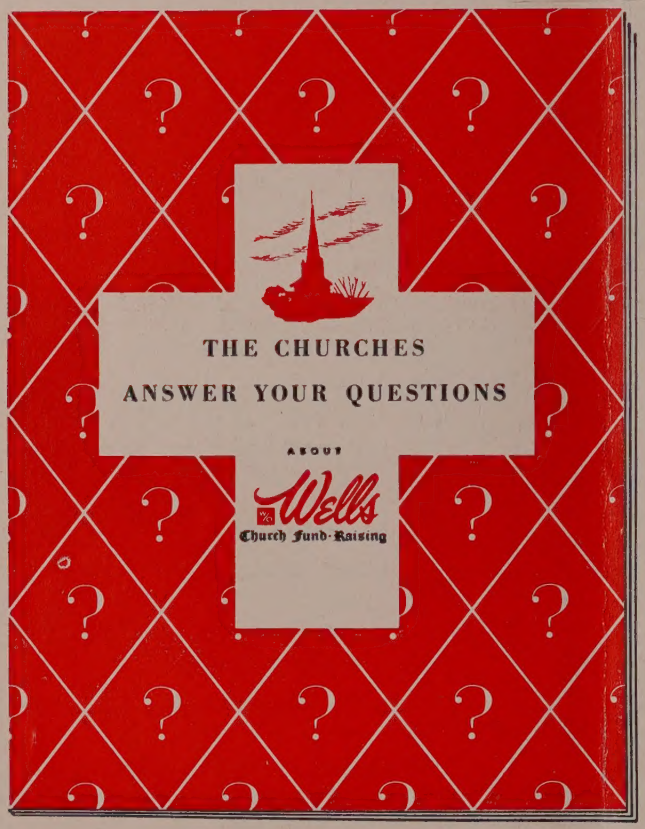
5½c each; 50 for $2.75; 100 for $5.50; 200 for $11.00; 500 for $27.50

Send ten cents for a sample of each of these two records

CHURCH MANAGEMENT, INC.,

1900 Euclid Avenue, Cleveland 15, Ohio

NEW FREE BOOKLET ANSWERS YOUR QUESTIONS ABOUT WELLS CHURCH FUND-RAISING



"Can we raise the amount Wells says we can?"
"How much more can we raise with Wells?"
"Can we do it alone?"
"We failed before, why not again?"
"How can we justify Wells' fee?"
"Is organization so effective?"
"Is Wells high-pressure?"
"Are Wells methods spiritually-based?"
"Will we like our director?"
"Will the congregation accept the methods?"
"What of the few opposed to the plan?"
"Will a few of us do all the work?"
"What is the impact on the congregation?"
"Is a sense of stewardship increased?"
"Is Wells training important?"
"What happens to attendance and participation?"
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"Do these values endure?"

In all probability, you and your church leaders have asked yourselves some of these questions—perhaps time and again—without finding satisfactory answers.

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